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Jesuit Educational Quarterly

— OCTOBER 1951 —

FACING THE RACE PROBLEM

LIBRARIAN IN A JESUIT COLLEGE

CLEVELAND PLAN IN FOREIGN LANGUAGES

PROCEEDINGS: J.E.A. ANNUAL MEETING—1951

— Vol. XIV, No. 2 —

(FOR PRIVATE CIRCULATION)

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FATHER JAMES E. FARRELL, Assistant Principal of Loyola Academy (Chicago) outlines in simple terms the objectives of the Jesuit High School and sketches some of the means that are employed to unify its curriculum and aims.

MR. JOHN J. MCCARTHY, as Director of Public Information for St. Louis University, writes an objective and courageous history of the University's struggle against race discrimination.

FATHER WILLIAM J. MEHOK, Assistant to the Executive Director of the Jesuit Educational Association and Managing Editor of the *Jesuit Educational Quarterly*, sketches the highlights of the Annual Meeting of the Jesuit Educational Association held this year in Cleveland.

FATHER FRANCIS L. SHEERIN, professor of Dogmatic Theology and Librarian at Alma College, who has had extensive experience in acquiring books, and expanding the physical facilities of the Alma Library, now codifies directives in Jesuit documents to present an overall picture of the librarian's position in a Jesuit College along with his rights and duties.

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ADDRESS COMMUNICATIONS TO THE EDITOR

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JESUIT EDUCATIONAL QUARTERLY

Facing the Race Problem at St. Louis University

JOHN J. McCARTHY

Saint Louis University, located in the heart of what has been called a "Southern-Northern city which faces more South than North in its racial pattern," opened its doors to Negro students in June, 1944. In the more than seven years since the adoption of this policy, a number of very valuable lessons have been learned. Chief among these lessons are: 1) that the Negro student, while handicapped by inferior background, educationally and sociologically, is a willing and industrious worker; 2) that while Negro students quite generally are inferior in their academic work, they are no detriment to the academic progress of other students, nor to the scholastic standards of the University; 3) that the majority of white students are indifferent to the presence of Negroes in their classes; that the Negro students' "cause" has been adopted by a large number of white students; and that his presence is resented by only a small group; 4) that individual Negro students are capable of high academic excellence and extra-curricular achievement.

In order properly to appraise the position of the Negro student at Saint Louis University today, it is necessary to study first the racial pattern of the city in which he is located.

COMMUNITY BACKGROUND

The city of Saint Louis today still holds to racial segregation as a regular practice. Its theatres, restaurants, and hotels, with rare exceptions, do not permit both whites and Negroes to use their facilities. Its public elementary and secondary schools are operated on a segregated basis. It was not until the summer of 1950 that its public outdoor swimming pools were opened to both races, a move which threatened to precipitate ugly interracial disturbances similar to those which had occurred in the summer of 1949 when the same policy was adopted and then rescinded to preserve the public peace.

In 1944, when Saint Louis University enrolled its first Negro, nearly all Catholic elementary and secondary schools, if not in principle, certainly in practice were operating on a segregated basis. It was not until 1947 that these schools were directed by the Archbishop to accept all students, regardless of color, who resided within parish boundaries.

It is remembered in Saint Louis that this directive was met with abortive attempts by "old order" Catholic parishioners to force a disregard of the directive. These attempts were widely reported in the daily press.

Washington University, a university of approximately the same size, prestige and influence as Saint Louis University in the community, did not admit Negroes at that time, and, in fact, today admits them only to graduate departments, a policy adopted as recently as 1948. The State University of Missouri at Columbia accepted its first Negro student only in September, 1950, in those fields of study which are not adequately offered at the state-supported Lincoln University for Negroes.

The move by Saint Louis University was, then, definitely a pioneer move in the educational field. It was one of the earliest major breaks in a long-standing community attitude toward the matter of race relations. Clearly it was a move which would have far-reaching consequences in the community, and as such was one which was taken only after lengthy consideration and serious study.

UNIVERSITY BACKGROUND

The admission of Negro students was first effected during the presidency of Father Patrick J. Holloran, S.J., who was appointed to that post in June of 1943. Almost immediately he began to receive suggestions from many quarters that something should be done about the serious problem of providing Catholic higher education for Catholic Negroes. By late 1943, Father Holloran saw that the problem would have to be faced. The principles involved were clear; but it now seemed that the time was propitious and that reasonable dictates of prudence could be complied with.

First, a discussion of the matter was held with the House Consultors, and their opinion was the same, namely, that such a move would be in compliance with the reasonable dictates of prudence. The matter was next referred to the Provincial of the Missouri Province, the Very Rev. Joseph P. Zuercher, S.J., and his counsel and direction were requested. Similarly, the opinion and advice of the American Assistant, the Very Rev. Zacheus J. Maher, S.J., who was in this country during the war, were also sought.

The question of admitting Negroes was next brought up at a joint meeting of the Board of Trustees and the Council of Regents and Deans of the University, and their opinion was asked. This was the directive given to Father Holloran at this joint meeting: discreetly to ask advice of about 100 close friends, alumni, and benefactors of the school if they would deem the move wise at this time. It was felt that in this way,

people who were in touch with the public thinking on the question, and who also had the best interests of the University at heart, would be able to assist the University officials in making a prudent decision.

A letter was prepared and sent by Father Holloran to a selected list, stating in part: "Of late, not a few individuals have been representing to me in various ways the advisability and necessity of our accepting Negro students. The weight of the appeal has stressed the position of the Negro in the Catholic Church, and the serious challenge of discrimination by a Catholic university against colored Catholics who find it impossible to obtain a Catholic education."

The letter went on to point out that "there will never be any lowering of academic standards in the admission of colored students; they will satisfy all requirements or will not be considered." It asked two questions of the recipients: "(1) Would you look favorably on Saint Louis University accepting Negro students? (2) Would you be less inclined to send a son or daughter to Saint Louis University if Negro students were admitted?"

It was perhaps unfortunate that premature publicity was given these letters when one of them came into the hands of newspapermen. Fairly large stories were given to the matter in the daily press, but all treatments were favorable, inasmuch as Saint Louis's three dailies, and particularly the *Post-Dispatch*, had in varying degrees championed the admission of Negroes to Missouri's institutions of higher learning.

Response to the letters was quite strongly in favor of the step being taken. A report of the results was given to a second joint meeting of the Board of Trustees and the Council of Regents and Deans, and the information was also passed on to Father Zuercher and to Father Maher. The opinion was unanimous that the step should be taken.

Five Negro students were therefore admitted to the 1944 summer sessions. Two were male undergraduates who were enrolled in the College of Arts and Sciences. Two men and one woman, all public school teachers, were admitted to the Graduate School.

Father Holloran's statement, in announcing the decision, read as follows: "It is the evident duty of Catholics to receive Catholic education. This duty is not restricted to grade school or even high school, but when possible extends to all branches of university training. In the Saint Louis area, though there are Catholic grade and high schools for both colored and white students, there does not exist a single institution in which Catholic Negroes can receive education on the university level; nor does it appear that such an institution will come into existence even in the remote future.

"Consequently, the University Board of Trustees, in joint conference with the Council of Regents and Deans, passed the resolution that a Catholic education be made available at Saint Louis University for Negroes.

"In taking this action, the aim of the University is to make possible for those colored Catholics desirous of, and qualified for, college and university studies, the opportunity to obtain such an education in the environment which the Catholic Church wisely judges to be imperative for the preservation of moral standards and the strengthening of their faith."

REACTIONS TO THE MOVE

According to Father Holloran, one of the brightest parts of the whole picture was the "magnificent acceptance of the move by our own students." The faculty also accepted perfectly; not one word of disapproval was expressed.

Even the protesting mail was negligible, with the letters of commendation being greatly in excess of those disapproving.

The Saint Louis *Post-Dispatch* commented editorially that "Saint Louis University's action is another item of progress toward realization of fuller democracy in America."

As has been said, the acceptance of Negro students by the white students was excellent. No serious incident has occurred to this date because of friction between white and Negro students. One minor incident which should be mentioned, however, concerned one of the early Negro students and the administration.

At the Convocation in September, 1944, Father Holloran had pointed out that the University's offer of equal educational facilities did not mean that any attempt at "social identity" would be made. In the beginning, the policy was that all social events would be segregated, although both racial groups would have equal use of facilities.

At one of the early dances during that first year, a colored couple appeared. The Dean of Men at that time politely and without incident suggested to the colored boy that it might be more prudent at that time if he did not attend the dance. There was no scene of any kind; the colored boy and his date politely left.

The following morning, however, he appeared at the Dean of Men's office, demanding to know if such social events were not open to all students, and, if so, why he had been discriminated against. He persisted in a polite but firm way, so that the Dean of Men referred him to Father Holloran.

Father Holloran explained to the young man that the University was leaving itself open to abuse and possible damage in making such a move as admitting Negroes, and that it had hoped its efforts in behalf of the Negro would be met with cooperation by members of the Negro race. He further explained that the University did not consider a dance as an integral part of a Catholic education, and under the circumstances considered mixed dances as extremely unwise.

These explanations satisfied the young man and he left. Within the hour Father Holloran received a phone call from the local office of a national Negro newspaper, wanting to know if it was true that a colored couple had been refused admission to a University dance. Without confirming or denying, Father Holloran asked the inquirer if he ever recalled "my telling you how to run your newspaper? Then kindly do not try to tell us how to run our University." Nothing of consequence came from the episode, and so far as Father Holloran recalls, no other embarrassing incident of any kind has occurred since that time.

In fact, so good have the relations been between white and Negro students in the seven years since the move was made that the past several years have seen no bar to Negro students at social events of any kind, either on or off campus.

In one instance where a local hotel balked at the presence of Negroes, the present Dean of Men notified the hotel that it was the University's policy to draw no distinction between the students, and that the University felt those with whom it did business should accord to all its students the same courtesy. The ban was lifted.

It is the personal experience of the writer that the presence of Negroes at dances and similar affairs hardly so much as attracts the notice of the large majority of white students, so accustomed are they to considering the Negro as an acceptable part of University life. The Negro students have conducted themselves in gentlemanly and exemplary fashion.

STUDENT FEELINGS TODAY

A striking example of the amazing progress of white-Negro student relations at Saint Louis University is shown in a project which the enterprising student weekly newspaper, *University News*, undertook in the fall of 1950.

Saint Louis University is located in mid-town Saint Louis. Several blocks to the East is a heavily-populated "black-belt," but restaurants and theatres located on Grand Avenue adjacent to the University all operate on a policy of segregation, and very few of the restaurants admittedly veer from this policy in actual practice.

This situation presented a problem to Negro students desiring a place to eat on days when the University cafeteria was closed. Ordinarily the Negro student would have to walk or ride at least ten blocks to find an eating place.

The editor of the student newspaper, along with one of the Negro boarding students, made a tour of the nearby restaurants to determine where, if anywhere, Negro students could obtain service. The majority of establishments either ignored the two or adamantly refused service. Several of the places, however, did serve the Negro student.

A report of the trip in the student newspaper prompted the Student Conclave, student governing body, to undertake the problem of finding a list of suitable eating places for Negro students. The student relations committee of the Conclave, avoiding publicity and headstrong action, went about the task of contacting the restaurants to determine where the University's Negro students would be served.

Although talk of boycotting the recalcitrant establishments was heard, no such action was taken. Negro students were quietly furnished with a list of those places where they would be served.

The *University News* report stirred a mild controversy among the students at Saint Louis University. Two reporters undertook an informal poll of the student body to obtain reactions. The statements of the students, both pro and con, might furnish some interesting insight into the student mind on the subject of race relations.

Students favoring service to Negroes in the nearby restaurants stated their thoughts in a variety of ways. "Those restaurants which are dependent on student trade should defer to the wish of the student body and faculty which is overwhelmingly in favor of permitting Negro fellow students to eat in the same places with them," one student said. "Saint Louis is just a southern city and it's nothing to be proud of," another said, while a third related that "I was shocked to hear about the discrimination going on in our near-campus restaurants."

"Very few of our dorm residents mind inter-racial association, but local tradition strictly opposes it," one junior said. "I think what isn't good enough for a colored boy, isn't good enough for me," said a senior, while another junior said, "I believe the policy of restaurants in this area is ridiculous, but it isn't surprising to one having lived in Saint Louis all my life."

The paper reported also that there were a number of contrasting opinions, "although some refused to allow their opinions to be published," it said. Among those who did speak for publication, these were the feelings.

Two boarders from a Southern state said, "Segregation works. In our part of the country we have no Negro trouble: they keep their place and we treat them civilly. I cannot nor will I ever be able to enjoy being social with them." Another said, "I cannot see why the City of Saint Louis should break a tradition almost as old as itself, just because a few Negro boys decide to go to school here."

Other contrary opinions were not so outspoken. "I am perhaps anti-social but not anti-Negro. The article was overdone. It is the right of restaurant owners to limit their patrons. Something must be done, but what?" one junior said. Another said, "I do not consider myself above any Negro as a human being, though I might hold myself above some of them on an economic and educational level. Any Negro, however, who is on my level, I believe him to be my equal, and I would like to do all I can to help him."

The *News* summed up its poll by saying that it had found a majority of students polled favored the newspaper's stand, "although a sizable minority was vehement in condemning the action." (It should be pointed out that some of the criticisms were of the newspaper's methods rather than its objective.)

The same episode prompted a letter to the *News* from one of the University's Negro students, who had received his bachelor's degree from the College of Arts and Sciences and later was graduated from the School of Law. What he had to say may likewise be of some interest.

"While most city and state-owned facilities are not discriminatory, practically all private accommodations are," the Negro wrote. "A Negro student must go at least ten blocks to get a meal if the University cafeteria is closed. This is so despite the glaring profusion of restaurants, fashionable and otherwise, on Grand Avenue.

"There are only about 15 small neighborhood-type movie houses (which seldom have recent pictures) that Negroes can attend. This Sunday evening I went to four different movie houses in the Negro community only to be met with the same sign everywhere—'Standing Room Only.'

"The one legitimate stage theatre requires its Negro patrons to sit up in the balcony. There is only one bowling alley out of a total of 75 in the city that caters to Negroes, no skating rinks, no amusement parks. Negroes cannot take dancing lessons from most of the major dance studios, nor can they find accommodations in any of the city's better hotels. There is a shortage of hospital beds and Negro schools are grossly overcrowded.

"A Negro, then, no matter how well educated he may become, nor

how skillful or well-trained he may be . . . lives in a world of invisible walls, walls which make his world so small, so different from the kind he is taught to expect in the 'typical American city' that it is a constant challenge to his faith, his patriotism, even his sanity.

"There are times in the lives of all Negroes when the tide becomes almost too much to brook.

"I remember, as a young Army recruit of three months, riding a hard, soot-filled troop train for about eight hours without food, to find upon arrival at a large Southern city's train station that I was to be handed food (cold-cut sandwiches) from a kitchen window while German prisoners-of-war, under armed guard, were led into the spacious dining hall and fed.

"I am not too ashamed to admit that a tear or two crept into my eyes at that moment.

"I am glad to say that the local leaders of the Catholic Church (of which I am blessed to be a part) and Saint Louis University (of which I am proud to be a graduate) have taken an aggressive and influential lead in the active fight against racial discrimination in the local area.

"Saint Louis University stands as an oasis of Christianity and democracy in a desert of bigotry and rampant discrimination. The university, its faculty, and student body, and especially its president, Father Reinert, are to be congratulated."

Moves such as this by the student newspaper, which originated strictly on student initiative, have had a powerful public relations effect among intelligent community leaders who are sincerely trying to work out a solution to the problem. This particular incident was the subject of an editorial comment in *America*, and the *News's* report, the accompanying editorial which it ran, and the above letter by the Negro student were reprinted on the editorial page of the *Post-Dispatch* under the heading, "A Student Body Champions Negroes."

ACADEMIC RECORD

A study of how well the Negro student has fared academically at Saint Louis University reveals that there are some problems to be faced in this area, due principally to the inferior preparatory work available to Negro students, and to the social background and environment from which the Negro students hail and to which they must return after their classroom work.

The Dean of the College of Arts and Sciences, Father Matthias B. Martin, S.J., describes the work of the Negro students as "definitely

inferior," although, he says, "some are very good. There are definite extremes."

Negro students, he pointed out, are placed in the lower classes, except in cases of demonstrated ability, so that they do not necessarily work to the detriment of class progress.

The better to analyze the calibre of the academic work done by the Negro students in the undergraduate day divisions, it might be interesting to compare the credit-point averages recorded for both Negro students and representative white students during the first semester of their freshman year (fall semester, 1950-51).

For a total of 79 white graduates of Saint Louis University High School who enrolled in the College of Arts and Sciences, School of Commerce and Finance, and Institute of Technology, first semester grades established the following credit-point averages: 12 had averages of 3.0 ("B" average) or better, 52 had averages of 2.0 ("C" average) or better, 14 had averages of 1.0 or better, and one withdrew.

For a total of 30 white graduates of a Catholic diocesan high school who entered the same divisions, credit-point averages for the same period were: five had 3.0 or better, eleven had 2.0 or better, seven had 1.0 or better, four had less than 1.0, and three withdrew.

For a total of 13 white graduates of a representative private Catholic high school who enrolled, credit-point averages were: none had 3.0 or better, seven had 2.0 or better, two had 1.0 or better, three had less than 1.0, and one withdrew.

For a total of 35 white graduates of public high schools in the Saint Louis area who entered the University at the same time, credit-point averages for the same period were as follows: eight had 3.0 or better, eleven had 2.0 or better, 13 had 1.0 or better, none had less than 1.0, and three withdrew.

Credit-point averages for Negro high school graduates who entered the University at that time show the following results. Of nine entering freshmen, one had an average of 3.0 or better, one had an average of 2.0 or better, six had an average of 1.0 or better, and one had less than 1.0.

A study of the credit-point averages of Negro students enrolled in all four years in the College of Arts and Sciences during the same first semester of 1950 reveals the following figures (freshman through seniors): of the 24 Negro students whose credit-point averages were listed, three had an average of 3.0 or better, nine had 2.0 or better, eleven had 1.0 or better, and one had less than 1.0.

While these figures serve to indicate a below-average scholastic performance on the part of the Negro students as a body, at least in the

undergraduate day schools, it can nevertheless be seen that those whose grades fell within the 1.0 to 2.0 category were not without company in that respect, and that lower classes established to care for white students in that category could adequately care for Negro students deficient in their academic work as well.

Experience in the Graduate School has been similar. As a group, points out Father Robert J. Henle, S.J., dean, the Negro students are inferior, due to their academic and sociological background. "Inferiority" is not so true, however, of individual Negro students whose undergraduate work was taken in reputable colleges. Father Henle would draw a definite line between the Negro graduate of a segregated college in the South, and the graduate of a Northern non-segregated college.

The most notable deficiency is in English, in the area of reading and expression, both written and verbal. This again is due to background. Negro students are not less intelligent, Father Henle points out. On the other hand, they are, as a group, very hard workers, ambitious, and very appreciative of the opportunity to receive an education. In some instances this ambition and sense of appreciation has caused a pressure in Negro students which forces them to push harder than is desirable, but this is a fault which can be found as well in white students.

While Negro students generally have been found inferior in graduate work, the minimum standards traditionally in effect have not been altered. Father Henle recommends that the same admissions standards be applied for Negro students as for white students. By thus not going below the line of satisfactory minimum, academic standards are not hurt. Negro students are then found bunched toward the bottom of the acceptable grade curve, with the top sparsely populated by Negro students.

In Father Henle's experience there has not been one single case of unpleasantness, either on the part of the faculty or the Negro graduate student. For example, there has been no accusation by a Negro student of race prejudice as an explanation for low grades. In one instance where he felt a Negro student held this belief, although the student did not say so, Father Henle simply allowed the student to remain in school a semester longer, when the grade reports showed the student that low grades were the result of his own inadequacies and not of race prejudice.

The solution to the academic deficiencies in Negro students seems to lie in the cultural and scholastic improvement of Negro teachers who will return to the classrooms in segregated colleges and secondary schools. Although this may be a lengthy process, without it the Negro is hopelessly entrenched in an inferior society.

Saint Louis University's experience has been that, while Negro students

are generally inferior in academic work, they are not detrimental, and that the opportunity of higher education in good colleges and universities is producing intelligent and capable Negro individuals whose impact upon their society will inevitably be the gradual uplifting of Negro society as a whole.

And the ability of individual Negro students to gain scholastic honor is shown by the fact that a Negro in the School of Law was named to Alpha Sigma Nu in 1947-48, and a young Negro girl in the College of Arts and Sciences was named to Gamma Pi Epsilon in 1948-49. In 1949-50, another Negro girl played a principal role in the annual all-University student musical.

"In July, 1951, a Negro student in the Graduate School, who received his master's degree from the University in 1948 and continued his studies for the doctorate, was awarded a Fulbright scholarship to study the French language at the University of Paris."

OTHER ASPECTS

As for housing facilities for Negro students, one Negro resided in each of the University's two men's dormitories during the 1950-51 school year. One of these resided in a single room, because he preferred it. The other roomed with a white student. Negro students in the dormitories are allowed Negro visitors just as are white students, and are accorded all the rights and privileges of white students. The Dean of Men reports that there has been no adverse experience of any kind.

Because of the University's serious shortage of dormitory facilities, the majority of Negro boarding students, just as in the case of the white students, room in private homes throughout the city. There has been no difficulty in finding pleasant accommodations for both groups.

The interracial program at Saint Louis University has not been limited to the mere admission of Negro students. An energetic program of interracial education has been undertaken by the University.

In September, 1949, the University began a fourteen-lecture series on "The Christian Community and Democratic Life," under the auspices of the Catholic Interracial Council of Saint Louis. Lectures were given on Tuesday evenings, and lecturers included such public figures as: the chairman of the Mayor's Council on Human Relations, the director of industrial relations for the Saint Louis Urban League, a judge of the Circuit Court, director of the crime prevention division of the Police Department, an executive of the Social Planning Council of Saint Louis, the principal of a Negro grade school, an instructor in a Negro high school, and other educators.

During the summer of 1950 the department of sociology brought in a Negro professor of sociology from North Carolina College to teach a course in "Race Relations." The fact that whites and Negroes combined in his classroom to discuss such a harassing problem was even further proof of the acceptibility of the University's race relations program.

During the spring semester of 1951, there were four Negro faculty members (three of whom were in the School of Medicine, and one who was a speech instructor in the Arts College) and 351 Negro students out of a student body of 7,472 (not including 1,194 in the University's Corporate Colleges). The Negro enrollment is broken down as follows:

Arts and Sciences (Day), 56; Arts and Sciences (Evening), 129; Graduate School, 78; Commerce and Finance (Day), 9; Commerce and Finance (Evening), 47; Nursing, 22; Institute of Technology, 4; School of Law (Day), 3; School of Law (Evening), 2; School of Medicine, 1.

It may be said in summary that Saint Louis University is extremely well pleased with its experiment. There has been no cause for grief to date. On the other hand, the University feels that it has made a move which has been profitable both to itself and to its students: to itself, because it has successfully flexed the muscles which make Catholic higher education strong; and to its students, because it has found a way to instill in its students, both white and Negro, the mutual respect and understanding which are so essential to the proper practice of Catholicism and of democracy.

Place of the Librarian In a Jesuit College

FRANCIS L. SHEERIN, S.J.

The following remarks were written as a discussion of the place of the librarian in a Jesuit college, and in particular in a house of studies. The position of the librarian is here considered theoretically, in view of what it should be according to principles of good administration. And since the place of the librarian, as it should be, is the same as that which it is *de jure*, according to the actual legislation of the Society, which determines it, an attempt is here made to describe the function of the librarian in a Jesuit college and scholasticate from an objective study of that legislation.

The place of the Jesuit college and scholasticate librarian may be considered by regarding his relation to the superior who is the Rector; his general relation to other officials of the house; his general relation to users of the library, and his relation to certain particular persons or groups of persons.

LIBRARIAN AND RECTOR

What the place of the librarian should be *de jure* is determined basically by his relation to the rector. *Statuta* 10:1 names the librarian as one of the officials of the house. *Epitome* 842:3, under the general heading, "Officials of the House," declares that the librarian should be the instrument of the superior in obtaining, preserving, and suitably circulating books and periodicals. This is also the statement of the *1st Rule of the Librarian*.

Being an Official of the House, the librarian is one of those who, according to *Epitome* 767, should help the superior in remembering, studying, and planning things to be done, and aid in their execution. The place of the librarian therefore should be to help the rector in the remembrance, study, planning, and execution of things to be done in regard to obtaining, preserving, and circulating the books and periodicals of the house. It should be the librarian's place thus to help the rector, so that the library be arranged in good order, and be equipped with suitable books, and be augmented with new selected works, from an annual budget, which may not be diverted to other purposes; for these are the

prescriptions of *Epitome* 341:2 and *Statuta* 75:2, and they are laid upon the rector in *Ratio* 54:1.

But the librarian is the instrument of the superior, with all that is implied in the notion of a rational instrument. Hence the place of the librarian should be that of one, whose action in regard to books is derived from and subordinate to the direction of the superior.

This instrumental action of the librarian, in obtaining, preserving, circulating books and periodicals under the direction of the rector, is expressed in greater detail in the *Rules of the Librarian*. According to these rules, the librarian is in charge of everything which concerns the library: book selection and purchase; the accessioning, stamping, classifying, cataloguing, marking, shelving of books; their circulation within the house and outside through interlibrary loan, and with their return; the determination of reserved books; the binding of books; the cleanliness and general physical conditions of the library premises.

The obtaining of books is the subject of *Rules of the Librarian* 2-6. *Rules* 2, 3 say that the librarian should determine whether the library is suitably equipped with books and that he should select the books which are to be added to it. In this, however, he is admonished by *Rule* 3 to follow a definite established policy, and not to purchase at random, "solum ad postulationem nostrorum;" and he is admonished by *Rules* 5, 6 to seek the advice of experts in both the selection and purchase of books. *Rule* 4 tells him to find out from the superior what annual budget is assigned to the expenses of the library and what permission he has to purchase books. *Rule* 5 bids him in particular to be certain of the religious and moral value of a book, before he puts it in the library, and also to exclude trivial and worldly books. In the process of book selection, therefore, the librarian is to keep in mind the admonition of *Epitome* 461 and of *Canon* 1405:1 in regard to books dangerous to chastity and the religious spirit, and he should incline rather to severity in this matter, even though the books be not strictly forbidden. This admonition applies especially to the literature sections of the library, both ancient and modern.

Rules 8, 12, 13, 14, 17, 19 of *the Librarian* concern the preservation of books. *Rule* 13 advises the librarian to keep an accession list of all books. *Rule* 12 says he should stamp all books, which come into the house, and should enter them in a dictionary catalog and generally also in a subject catalog. By *Rule* 8 he should shelve the books according to some system and also keep some sort of rare book room. *Rule* 19 tells him to have books and periodicals suitably bound, and to take care of the cleanliness, humidity, light, temperature of the library. *Rule* 14

forbids him to make any notable change in the system of cataloging or of shelving the books, except under certain provisions. *Rule 17* forbids him to destroy any book of importance or to sell any without permission of the superior, and prescribes that the proceeds of any such sale should be spent on the library. It should be noted also that the disposal of books ought to conform to *Canons 534, 1530-32, and 2347* of the *Code of Canon Law*.

The circulation of books is the matter of *Rules 7, 9, 10, 11, 15, 16, 18*. *Rule 7* says that new books and periodicals should first be put on display for the inspection of all. *Rule 9* tells the librarian to maintain a room or space in which are kept reference works frequently used by all, and from which they may not be removed, so that they be always handy. *Rule 10* tells him to provide new members and guests of the community with the books customarily supplied to all. *Rule 11* bids him see that forbidden books do not come easily into the hands of those who have not permission to read them. By *Rule 15* books taken from the library must be signed for and their return noted. *Rule 16* puts the librarian in charge of interlibrary loans. *Rule 18* says that at least once a year, with the superior's approval, he should recommend to all that they check their books, return those they no longer need, and re-sign for those they still do need; and that he should inform the superior should anyone be often negligent in observing the rules of the library.

Rule 11 deserves special comment. It bids the librarian so to keep forbidden books that they do not come easily into the hands of those who have not permission to read them; and to guard even more carefully books contrary to good morals, if there be any reason at all for keeping such books.

It should be noted that texts of Scripture in any language, whether edited by Catholics or non-Catholics, and whether with or without imprimatur or notes, so long as they be faithful and entire and free from attack on Catholic dogma, are not forbidden books to professors or students in a theologate, according to *Canon 1400*. Moralists say that encyclopedias, with articles by Catholics and non-Catholics, also are not forbidden books, even though some articles propound heresy or materialism. Moralists also say that, although a particular article in a periodical may be forbidden, the periodical itself is not therefore banned.

Likewise, it should be observed that a librarian is not regarded as an unlawful retainer of forbidden books because he keeps them in the library; but by *Canon 1398:1* he may not sell them or give them to those who have not permission to read them. He must then take precaution that they be not removed without permission; and it would

be well for him to find out from the rector who gives this permission and to what extent.

Epitome 323:1 and *Elenchus Facultatum* (Romae 1947) 107 speak of the Provincial's power to grant permission for reading forbidden books, both from the Canon Law (*Canon* 1402:1) and by privilege of the Society. This privilege of granting permission to read any forbidden book, even in non-urgent cases, Father General originally communicated to provincials only. It may be that he now communicates it to rectors of scholasticates, at least in a limited degree, so that a rector could give permission to individual scholastics to read any forbidden book needed for their work.

LIBRARIAN AND OTHER OFFICIALS

The general position of the librarian in relation to the other officials of the house is indicated in *Epitome* 403. It should be a relationship of mutual union and harmonious cooperation for the common good of the house, which union and cooperation are achieved principally through the bond of obedience. *Epitome* 764 further says that officials should work together with the superior to urge execution. The librarian then should take care that the wishes of the superior in regard to the library be carried out; and he should have all regard for the welfare of the library, but without losing sight of the common good of the community. Hence, even though, to quote Father Ledochowski, "the library holds the first place among the aids to study," (*AR* 7:479) the librarian should be a cooperative person. He ought still be willing to work together with the other officials of the house, under the direction of the rector, despite the fact that he may not be able to get for the library everything he would like to have for it.

It should also be noted that in regard to books the librarian is the instrument of the superior, and not of the prefect of studies, or of a dean or departmental head, or of any other official. The librarian's relationship to these persons is simply that of one co-ordinate official to another. Under the rector they each have their respective fields of work. They should not transgress upon each other's fields (*Const.*, P. 4, c. 10 n. 10, *Decl. E*), but should all cooperate under the rector for the common good.

It may be that higher authority communicates part of the rector's burden to another person, as, for example, when one person is made rector and another president of a university. In this case the librarian might become the instrument immediately of the president. However, it does not appear that the rector himself could so distribute his authority

that the librarian would be the immediate instrument of someone other than the rector.

LIBRARIAN AND LIBRARY USERS

In relation to the users of the library, whoever they may be, the general place of the librarian should be one of some administrative authority, of technical competence, and of service.

Since he is a subordinate official, whose job is to help the rector in his administration, the librarian should have some degree of administrative authority in the things pertaining to his office. Hence, he is one of those who should receive obedience from ours in things pertaining to his office, according to *Epitome* 466:2 and 835:4 and *Rule* 38 of the *Summary*. By the same token he should give an example of obedience, as pointed out in *Constitutions*, P. 4, c. 10, n. 8.

He should also have the technical competence, which results from having been properly trained for the duties of his office. In consideration of these duties the *21st Rule of the Librarian* declares that he should be one who acquires and develops some technical skill in the functions of his office. Father Ledochowski advised strongly that the librarian should receive technical training for his job. In his letter of 29 June 1933, *De Ministeriorum atque Operum Delectu*, (AR 7:480) Father Ledochowski wrote: "The library requires a qualified (aptum) librarian, who should be properly prepared for an office of such importance. Hence, all the Provincials should have at heart that which some have begun to do, namely, as soon as possible to develop in each province at least one very skilled librarian, according to the best standards of the art, who may then form and help others." Similar direction is given in the *Instructio pro Assist. Amer. de Ordinandis Universitatibus* (1948), Art. 22:4.

But whatever be his technical training, the librarian's general place in relation to users of the library should be one of service. The *Librarian's 18th Rule* tells him to make every effort, so that the library, which is established for the common use of all, may really remain at the disposal of all. This may be regarded as a general principle, governing the relation of the librarian to the members of the community and to all others, in so far as they are users of the library. It is in order to implement this prescription that the same rule tells the librarian, at least once a year, with the approval of the superior, to recommend to all that they look over the books they have taken from the library, return those they no longer need, and sign up anew for those which they still do need.

LIBRARIAN AND SPECIFIC PERSONS

Consider now what the place of the librarian should be in regard to certain particular persons or groups of persons, with whom he is brought in contact, such as, the minister, procurator, assistant librarians, outside borrowers, book dealers, other librarians, benefactors, the professors and book selection committees, the prefect of studies and the scholastics.

The minister—*Rule 19* of the librarian charges him with tending to the cleanliness, lighting, humidity, and temperature of the library, but does not require that he do this in person. Such work is ordinarily done by an employe or a brother assigned by the Father Minister; and this brings the librarian into contact with that general official, to see that the work is done regularly and well.

The procurator—The library runs up bills and so the librarian comes into contact with the procurator of the house. It pertains to the rector to authorize the bills, but it is advisable that the librarian receive a monthly statement from the procurator, so that he may know regularly how his expenditures stand in relation to the library's budget. And there should be a budget, because it is prescribed that a definite annual sum of money be assigned for the purchase of new books, which sum may not be diverted to other purposes. Thus *Epitome* 341:2, *Statuta* 75:2, *Ratio* 54:1, *Reg. Praef. Bibl.* 4, *Instructio pro Assist. Amer. de Ord. Univ.* (1948) 22:3.

Assistants—*The Rules of the Librarian* direct him to tend to all details concerning the selection, purchasing, and processing of books, their circulation and preservation, and the orderly maintenance of the library building. There is much more here than one person can well do, especially if he also have additional occupations. Hence, the Librarian, as the *Constitutions* indicate in such cases (*P. 4, c. 10, n. 10*), may expect to have assistants assigned to him by the superior. If the Librarian be permitted any say in the selection of them, he would do well to seek helpers who are interested in books as books, and who get along well together. These he should try to organize into a diligent, smooth working, time saving group. If it should happen that one or more assistants be lay people, then the librarian of the scholasticate may have the problem which confronts librarians of extern colleges, namely, whether the salaries of such helpers are to be determined by the rates of ordinary clerical help or of those at a higher academic level. This question he should propose to the rector.

Outside borrowers—The college and the scholasticate librarian may come into contact with people from outside the institution, who wish to work in the library. More often he will come into contact with out-

siders, whether Jesuit or non-Jesuit, who wish to borrow books from the library. Hence, the librarian should determine whether and to what extent and under what conditions the library will engage in interlibrary loan. The general principle of the current practice of interlibrary loan is stated in *Rule 16 of the Librarian*. He shall give no book to anyone from the library without general or particular leave of the superior; he shall not loan any book or permit any book to be loaned to anyone outside the house, unless he be aware of the superior's consent and unless he receive a detailed receipt for it from the borrower; he should beware of too great ease in loaning and of neglect in reclaiming books. This rule anticipates almost in detail the current rules of interlibrary loan and permits the practice of it according to the most approved methods.

Book dealers and other librarians—*Rule 5 of the Librarian* admonishes him, in purchasing books, to seek the advice of someone in the province appointed for that purpose, or else of some expert in the field. *Rule 6* tells him to seek the best prices through means indicated by experts, and it suggests the device of combining book purchases with those made by other houses, in order to obtain the most advantageous prices. This seems to refer directly to cases of buying in quantity; but it may also consider a division of fields, whereby one house purchases especially in one field, another in another. Obviously cooperation with other Jesuit (and non-Jesuit) librarians can be helpful in many ways. Hence Father Ledochowski advised in general that "the Librarians of the larger libraries should foster good relations among themselves, which will be very advantageous to the good progress of studies." AR 7:480. The *Constitutions*, P. 10, n. 9, point out that frequent exchange of ideas and news fosters such good relations; and there one may find reasonable justification for conventions of librarians.

Benefactors—The *13th Rule of the Librarian* advises that in larger libraries all books received by way of gift be entered in an accession book together with the name of the donor.

Professors—According to *Epitome 341:1* and *Statuta 75:1* our scholastics should have a common library destined for the professors; and beside that *Epitome 341:3* adds that each professor should have the books needed for himself; or, as *Statuta 75:3* puts it, the professors should have "*apud se*" the books necessary for their studies. The *Constitutions*, P. 4, c. 6, n. 7 also say that in the colleges, besides the common library, each person shall have the books he needs; and in regard to these latter books add (*Declaratio G*):—"constet vero eorum ratio si qui Bibliothecae Praefectus est." This *Declaratio* is implemented by the *12th Rule of the Librarian*, which prescribes that he immediately stamp and catalog all

books which come to the house, whether by purchase or otherwise; and by the *13th Rule*, which suggests that the librarian also accession all books, with notation of cost or name of donor; and by the *18th Rule* regarding the annual check-up.

Hence there are two kinds of professors' books. There are those which circulate from the common professors' library, and in regard to these the professors are subject to the common library rules regarding the borrowing, return, and recall of books. The other kind of books seems to be those which professors may need habitually for their studies. Apparently these include, beside books which are the ordinary instruments of a professor's work, other specialized books, which some professor may need for a particular study or research undertaken by him, but not forming part of the regular curriculum of the college, because books pertaining to the regular curriculum seem to be included in the first group mentioned above; or they may be books needed for the work of some observatory of similar institution maintained by the college. In any case these books, like all others, come under the control of the librarian for accessioning, stamping, classifying, and cataloging, for their being borrowed from the library, and for the annual check-up. These books, however, would not be shelved ordinarily in the library, but rather in the professor's private study room; and they would not be subject to the common rules of recall.

Book selection committees—The relationship of the librarian to the professors in the matter of book selection is also touched upon in the *Rules*. From the *3rd Rule of the Librarian* it is clear that the business of book selection belongs to him. However the same rule admonishes the librarian to follow a definite, established policy in the acquisition of books, and not to purchase them as it were at random, "solum ad postulationem nostrorum." This means that the librarian need not comply with every purchase request presented by professors or departmental heads or committees, but it does not give the librarian a free hand in book selection, for it requires him to follow a definite, established policy in the purchase of books.

The policy to be followed by the librarian in book selection is determined positively in general outline by the librarian's *2nd Rule*, which states that our libraries should be equipped with the books especially needful to Priests and Religious, as well as with those which all educated men should have, and also with those demanded by the particular activities of the community. This same policy is also affirmed in *Instructio pro Assist. Amer. de Ordinandis Universitatibus* (1948) *Art. 22:2*. A general negative indication of book selection policy is

found in the librarian's *5th Rule*, bidding him to exclude trivial and worldly books, and in *Epitome* 461:1 and *Canon* 1405:1, admonishing him to be strict in excluding books dangerous to chastity and the religious spirit.

For the practical activation of this policy the librarian's *5th Rule* bids him to seek the advice of experts in the purchase of books if it be that there be no one in the province appointed to counsel Ours in this matter. Thus it follows that there may be persons or committees appointed by the superior to advise the librarian in matters pertaining to book selection and purchase; but theirs is an advisory function, since by *Rule* 3 book selection itself pertains to the librarian. The librarian therefore should make himself thoroughly acquainted with the bibliographies of the curriculum of his college.

Prefect of studies and the scholastics—In all the relations so far mentioned the place of the librarian of a house of studies is like that of one in any other college. It is in relation to the prefect of studies and to the scholastics that the position of the scholasticate librarian is somewhat different.

Ratio 64 says that the prefect of studies shall provide for the library of the scholastics according to the norm of *Statuta* 75. And a footnote makes reference to *Statuta* 75:1 and to *Epitome* 341:1 and 3.

Statuta 75:1 and *Epitome* 341:1 both say that in our scholasticates, besides the common library of the professors, there should be also a common library proper to each class of scholastics.

Epitome 341:3 allows also that scholastics may have other books for their individual needs; and adds that the prefect of studies should supply these latter books, with the knowledge of the rector and on the advice of the teachers. *Statuta* 75:3 says that the prefect of studies can get these latter books for the scholastics from the common library of the professors, with the knowledge of the rector and the observance of due precaution.

Hence, there are two kinds of scholastics' books. There are those which circulate from the common library of the scholastics; and there are others, which an individual scholastic may have for his private academic needs; for example, for some study or research project undertaken by him, but not by the scholastics in general.

It pertains to the prefect of studies to provide the books for the common library of the scholastics. It is not stated in what this "provision" consists, nor where the prefect gets the books, nor with what funds. None of the documents says that the prefect of studies may get these

books from the common library of the professors; for *Ratio* 64 does not refer to *Statuta* 75:3, but only to 75:1.

It also pertains to the prefect of studies to supply the special books, which an individual scholastic may need for some private academic purpose; and he may get these latter books from the common library of the professors.

Now when *Statuta* 75:3 allows this action to the prefect of studies, it refers in a footnote to the *Constitutions*, P. 4, c. 6, n. 7, and to the *Rules of the Librarian*. In this place the *Constitutions* prescribe that the main Librarian should have a record of all books in the house, including those not in the main library. This is further specified by *Rules 12 and 13 of the Librarian*, meaning a general librarian. *Rule 13* advises that he accession all books in the house; and *Rule 12* prescribes that he stamp and catalog them all. Moreover *Rule 15* says that no book may be taken by Ours from the general library without being signed for; and *Rule 18* says that books borrowed from it are subject to a general check-up at least once a year.

What then is the relation of the scholasticate librarian to any separate scholastics' library and to the prefect of studies in regard to it? The main librarian should stamp and catalog all books in the separate library, but the selection of the books which go into it pertains to the prefect of studies. It is also up to the latter to get the books for the separate library, but he may not simply borrow them from the main library. The relation of the librarian to the prefect of studies, in regard to books which the prefect may wish to get from the main library for the special needs of an individual Scholastic, is the same as his relation to any other borrower; because in this instance the prefect of studies acts simply as a borrower from the professors' library.

A *Responsum* of Father Ledochowski, in AR 5 (1927), p. 740, allows Scholastics to consult books in and to take books from the general library, at specified times and in the presence of the librarian or some other appointed Father, where a separate library has not yet been set up for them. In this case the scholastics, as borrowers, would be subject to all the rules of the general library.

It ought also to be observed that *Ratio* 114-120, *De Exercitationibus*, seems to imply that, even where they have a separate library, the scholastics are expected also to have access to and to use the main library. The *Exercitationes* are such as to require the use of works, which would not likely be found elsewhere and this is particularly true of *Ratio* 120, which describes a "Pre-Seminar." In this case also the scholastics as borrowers (either in person or through their professors or directors,)

would be subject to all the rules of the general library, although what they are to borrow would be specified by the professors or directors or the prefect of studies.

It has been the intent of this article to offer a factual statement of the position of the librarian in a Jesuit college and scholasticate, as it is established by the legislation of the Society. One conclusion which may be drawn easily from a study of that legislation is that through it the Society has provided wisely for the maintenance and development of the libraries. The legislation is fully in accord with the best modern library practice. Far from being antiquated or alien, it is abreast of, and in many instances it has anticipated today's most effective principles of library administration. At the same time it is so broad and supple that, by adhering to it, our libraries may readily meet all the requirements of accrediting bodies, as they are directed to do in *Instructio pro Assist. Amer. de Ord. Universitatibus*, Art. 22:1.

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Integrating Jesuit Curriculum In Light of Catholic Aims

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On Lincoln's birthday, last, I was invited by the vice-president of the Electro-Motive Division of General Motors to visit their LaGrange shops and see how diesel-electric locomotives are built. Upon arrival my host said that he would like first to brief me on the company's history and give me some information on the procedures of the Electro-Motive Division. The man's opening statement was to this effect. "Here at EMD we aim to produce the finest and most efficient railroad tractive unit known—and this for the purpose of making money." This opening statement stuck in my mind the remainder of that day.

Could I, in my office, have made to a visitor as clear-cut and brief a statement of my objective? I could not. The fact that I could not bothered me. Ever since that experience I have been trying to delineate, to make definite in my own mind, the objective of a Jesuit high school.

Others may have sharp, clear answers. I was not satisfied with any of the answers that I might possibly have ventured, but now I believe that I have an answer to the question. However, before I offer you this answer let me in concise manner sketch in some background which might possibly add depth and meaning to the solution.

The ultimate goal of all life and of Education is for rational creatures the face to face vision of Almighty God. Because of this goal man's life in this world takes on meaning and significance. In other words, we must so live here—as journeymen—that we will merit the sight of God.

Because of these basic certainties, the Popes and Our Fathers General have insisted that we train up true, well balanced, and perfect Christians. They never intended to speak of Christians in a vacuum, of Christians packed away in dry ice. Their assertions are to be interpreted concretely. They mean for example married Christians, Christians who have definite avocations, too—for example, Christian butchers, bakers, candlestick makers.

In other words, as teachers we must direct and aid our pupils so that

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they will become modified, conditioned—even changed, if necessary—in such wise that they understand and give promise of using this world in order ultimately to save their souls while intelligently and progressively living out those lives here according to both vocation and avocation.

For background this is enough. Let me pause just long enough to make two points. First, we as educators do not have to invent nor to impose a working formula for unity, for one-ness. Invention in our case is out of place. All men must—and on this point we have absolute certainty—get to heaven by using this world.

Secondly, unity, integration, wholeness is not a new educational concept. Integration is that distinguishing facet which characterizes principally the intellectual and volitional growth process called education from all other types of mental and volitional endeavor. It is, if you like your language formal, the formal cause of education.

Here is the problem again. The EMD vice-president said very simply, “. . . we aim to produce the finest and most efficient railroad tractive unit known—and this for the purpose of making money.”

Now can we in turn state in equally clear and meaningful terms the purpose of Jesuit high school education?

In giving the answer, for which we are ready, we must keep in mind that we are speaking of formal not informal training. That is the five-or-six-hour, five-day-a-week cooperative endeavor as opposed to before-and-after school informal development. Both forms of training are necessary, but we confine ourselves here to the formal.

In answering the question, we are speaking of high school training. That is to say we are not here discussing the initial eight years of the students' formal education nor talking about the concluding four or more years of their formal development. In other words we are considering formal, teen-age, intermediate education.

In answering the question which we have proposed, we are to understand, since we are considering the Jesuit high school as we find it, the college preparatory high school not the terminal high school. This is not to say that all our students go on to college. The meaning here intended is this. Our program as a program is primarily college preparatory. Our high school educational program is not, then, self explanatory. It looks beyond for its fuller meaning.

In framing our answer we must be aware of misunderstanding the position of secular subjects in the high school curriculum. The center of unity, the hub around which all our teaching and consequent student development hinges, is the principles of philosophy and the teaching of revelation. This is not to say that each course in the curriculum is a

religious course. It does say that at least the principles of philosophy and the truths of faith are norms and guides ever to be considered and followed, never, obviously, to be jeopardized or contradicted.

Religion courses of themselves, apart from anything else, do not make a Catholic school, Catholic. They help. They are of the highest importance. We must have them, but of themselves they are not adequate.

The religion course together with the proper and guided teaching of all other courses—guided that is by faith and right reason—make a school, Catholic.

No one maintains, I am sure, that all the subjects which we offer are in themselves equally "integratable." In varying degrees and in various ways each subject—one more immediately, another mediately—contributes its share to the development of the "educand" as a citizen of this world who as a wayfarer must at the same time be gaining the next.

The integration in question, and I believe this is important, is not absolute but relative—relative to man's needs not only hereafter but also here.

In answering our question or problem we are to keep in mind that we wish our students prepared at graduation time—and this by explicit avowal—for more advanced work, but that advanced work should be taken in Catholic colleges. We are training for what will be a full, a complete, an harmonious education.

Such is to be completed only in a Catholic college. We are not continuing a process, a development, a growth which we want to see truncated, let alone spoiled, perverted, subverted, ruined in a non-Catholic institution of higher learning.

In a word we are endeavoring—and here is your integration and your answer as briefly put (I believe) as you can get it—we are aiming to give that formal training which will put the student in the best position for capitalizing on his forthcoming Catholic college training.

In view of the foregoing answer to the question which we originally proposed might it not be worthwhile to examine some of the means which we employ to achieve our goal. The means used should be suitable for obtaining the end designated. Now all Catholic college preparatory high schools have, by and large, established the same general curriculum. Jesuit intermediate education was not and is not characterized so much by the means employed as by the method of coordinating and aiming the academic subjects offered. I suppose it might be said that it is largely a question of stress and viewpoint which gives our curriculum the seeming eminence it has enjoyed.

Here then is a first point for your consideration: oral and written

expression. Is it fair to ask this question? Are we gradually abandoning our heritage? Multiple choice examinations, completion tests, and other such objective devices are good and have their place but they should only be employed as supplementary to oral and written expression. I refer not only to the mid-year examinations which perhaps from sheer necessity must be of the so called objective type, but I refer likewise to the fact that more and more of our teachers far too readily employ the objective type test and have abandoned the essay form. Further, the day is now past when we give oral examinations in high school. Yet, despite time and effort would it not be amply worthwhile to return in some way for at least some groups to oral examinations? For example, I am tired of facing the first honor student, who when he comes into my office, seems to be unable to express himself clearly and adequately on the simplest point.

In this connection we might advert briefly to the fact that oratorical and elocution contests are now regrettably considered one night stands as the contests no longer grow out of a full and well developed speech program which reaches down into all classes. It might be worth mentioning too that a year-end picture book, popularly called an annual, can hardly be said to mirror in an adequate way the Jesuit high-school curriculum. This is not to be interpreted that pictures are out of place in magazines, but the main point is, that there is no written composition in the year book.

Here is a second point then that I thought worthy of your consideration: should we not again return in some form to our heritage and re-establish the practice of a classroom teacher, at least in some modified form or at least for some courses? For example, could not the Latin, Greek, and English be taught by one teacher, say in the classical or honors course? We too have gone the way of departmentalization. The very word departmentalization almost seems to indicate a certain disunity, maybe even disintegration. We ourselves are painfully aware of this for there is a desperate endeavor through bulky syllabi, and revised texts, to achieve a unity and coordination both vertical and horizontal, which we do not have and, what is worse, have abandoned.

Here is a third point for consideration: The Society spends a great deal of time and money educating the scholastics. This training we neither want to nor can we change. But some further endeavor should be made to train the scholastics for the profession of teaching. Some further efforts should be made to inspire the scholastics with sense of the dignity and value of teaching in high school, both during regency and as an avocation for the rest of their lives if obedience so demands. This is

not said to decry special studies. This is not said by way of indirect reflection on the number of our people engaged in administration. It is said quite simply and without any double intention. But it should be said and I repeat that every effort should be made to train and inspire the scholastics to be at least capable teachers.

A fourth consideration: I think that a much more thorough study and analysis should be made of our disciplinary procedures, methods, results. The philosophy behind our discipline should be subjected to a more thorough examination. Jug is not a cure-all nor an end-all. Jug is not a crutch. Jug—and I take this as an example—should achieve results in accord with our philosophy of volitional and intellectual training. I do not advocate abandoning jug. I have every reason to believe it is here to stay, and it serves a useful purpose if employed correctly. Yet having the same percentage of recidivists in jug on an average of three-quarters to two-thirds of the school year does no one any particular good. We want results. I am afraid in this way we are only creating bad habits.

A final suggestion for your consideration. The American urban Catholic public is very much aware nowadays of Pre-Cana Conference and Cana Conference movements, but with the slackening and lessening of parental control over teen-age boys, might it not be wise to attempt what, for want of a better term, might be called Post-Cana Conference, or in-service training for parents? We are not going to solve students' academic and disciplinary problems by dealing with the students alone. We are not going to solve student academic and disciplinary problems by having the mothers' and fathers' clubs and PTA organizations continually work for scholarship money, and listen to talks. These programs are good; they should by no means be abandoned, but at the same time they should not be made the sole objective of these organizations. Frankly, there are entirely too many parents who baldly admit that they can no longer fully control in scholastic matters their own children. This does not mean that the home is not a good home; this does not mean that the boys are bad boys, but it means that the children when they are teenagers are left by and large to themselves and by and large they grow up like Topsy.

There are other points we could discuss. The ones listed above represent a sampling. I want to assure you that I sincerely think that our schools have an integrated program, but I am likewise of the conviction that the integration can be strengthened.

Frankly, I no longer think the vice-president of EMD has any advantage over us.

Teaching Foreign Languages

By the Cleveland Plan

WALTER W. DUBREUIL, PH.D.¹

I assure you it is a distinct honor for me to come before this body of Catholic educators this morning to speak to you about mutual problems in language teaching—problems which have demanded much thought and energy from you and from us and for which we would gladly welcome a successful solution. Our experiments with language teaching in Cleveland have been carried on for over thirty years, and it was my great privilege to be associated with the distinguished educator, Dr. Emile B. DeSauzé, during that period. Dr. deSauzé, as you probably know, is the creator of what has become known throughout the United States as the *Cleveland Plan in the Teaching of Foreign Languages*, and I have taken that title as the subject of my discourse today.

Very happily, through the cooperation of Dr. David Wiens, the principal, a French class from Alexander Hamilton Junior High School of Cleveland will give a demonstration after my talk which I trust will in some measure dramatize some of the theories that I am going to discuss. You will have to bear with these young people, because they have been on vacation for ten days and they have not seen or heard any French during that time. Naturally, the teacher will have to kind of warm them up, perhaps talking at first about things which they did during vacation. I am sure that you would readily accept our plan of instruction in languages if you were certain it would bring you the following results: First, that you and your pupils would be enthusiastic about the class and the subject matter each day. Second, that your classroom would be alive and animated the full period. Third, that within the scope of the vocabulary learned your pupils would display a mastery of the language in speech, understanding, reading, and writing. Can we promise you this? We can, I believe, if you will grant us the premises on which our plan is based.

Your great unsolved question and mine is: How are we going to do the most for the foreign language student in a given amount of time? We in Cleveland have been wrestling with this question for many, many years and, of course, we are still experimenting. What I am bringing you

¹Presented at the Meeting of Secondary School Delegates, Annual Meeting of the Jesuit Educational Association, Cleveland, March 26, 1931.

here today are the results of thirty years' experiments, scientifically made and scientifically checked. Of one fact we are sure. As long as we base our teaching on the fundamental laws of learning, we cannot go far astray.

Our teaching of foreign languages should be so organized that it draws out certain faculties of the mind and instills certain mental habits while endowing the student with certain fundamental skills, which in due time will enable him to read, write, speak, and understand the foreign language. Whenever he is in possession of those skills, he will "cultivate" his own mind further through the varied contacts that his acquired knowledge makes possible in the field of literature, travel, and interchange of ideas through oral or written language. This conception of the function of the foreign language in the curriculum is the beacon light that illuminates our path when in search of fundamental principles and adequate technique.

This philosophy eliminates from consideration the teachings of a language purely through memorizations and habituation. It is true that a child has learned his mother tongue solely through that natural process, but it is impossible for schools to create the same intensity of contacts enjoyed by the child while learning his own tongue or by the adult when living in a foreign land. Furthermore, an intelligent adult is rarely successful in mastering a foreign language without learning in a functional way certain fundamental principles that govern the structure of that language and that enable him to generalize, to multiply his experience a thousand times. To know by memory even an ample stock of ready made sentences in a language is not the same as to know the language. But even if that scheme of learning a language through habituation alone were possible, it would have little real educational value in "drawing forth" faculties,—specifically in developing the language sense.

The most vital problem in any classroom is how to stimulate and retain the interest of the pupils. Interest, attention, concentration—these cannot be separated—and teaching or learning is indeed a dreary, almost an impossible task without them. Forcible feeding, mental as well as physical, is a nasty operation and is seldom successful. "The Art of Teaching," says Anatole France, "is only the art of interesting, of arousing curiosity, and curiosity is active only in happy minds." Interest is the oil of the machinery of education; without it the wheels may go around, but there is friction, squeaking, heat, and prompt stopping. The doctrine of interest does not mean the emasculation of the subject by removing all the difficulties. The little girl who once said to her teacher: "Now what are you going to amuse us with today?" was perfectly

conscious and pointedly critical of that type of teaching supposedly interesting. Students respect a teacher who makes them apply themselves, and they enjoy a subject that has enough substance to challenge their efforts. Who of us has not overheard a pupil say in disgust, "Gosh, now it's time for that darn so and so class." We are indeed lucky if they haven't said it about ours.

Interest is maintained when the material to be taught is carefully organized along sound laws of learning, when the students find in the subject a constant challenge to solve carefully graded difficulties, and when the technique of introducing the new elements follows correct psychological and pedagogical practice. Let us examine this doctrine of interest in the field of foreign languages.

First of all, how does it affect the selection of material to be taught? It is an accepted principle that we deal well only with things that are within our range of experience. When a student learns a new language, he really is transferring his acquired experience from his mother tongue to the new language. He is learning a second mode of expressing this same experience. This transfer will be all the more easily and successfully effected if the elements are introduced along the same fundamental sequence and relation that prevailed when he learned his mother tongue. The topics introduced for reading or speaking must be a close counterpart of his own experiences; they should at first center around his daily activities, home, school reading, and speaking about the foreign nation—its culture and civilization.

A safe and sane criterion to follow in establishing a vocabulary for a first year course should be to group carefully the most elemental activities of a student of a given age and to determine the vocabulary essential to again living each activity in the new language. Common sense here would dictate the policy of establishing a vocabulary for the first year on that previous experience of the student and certainly not a word-count of books to be read in advanced classes. This word-count, scientific as it may seem at first glance, satisfactory as it may be to the educational expert who speculates at his desk far from a close contact with the twelve to fourteen year old pupils, is after all a most unsatisfactory, unscientific approach to the problem. Every language is learned by a certain sequence which progresses upward, not downward. Furthermore, concrete expressions not only are learned first but are more easily explained and retained. It seems very poor pedagogy, therefore, to leave the important matter of the right vocabulary to be introduced at first to the hazard of a word-count based on probable "classics" to be read. In Latin, however, the problem seems insoluble since every course of study requires the

reading of Caesar, Cicero, and Virgil. It becomes, therefore, a practical necessity to limit the first year vocabulary to the words to be met in such books.

This fundamental vocabulary in Modern Languages should be introduced not as detached words, but as a connected story. The unit in language is a sentence. To require of a class the memorization of a list of detached words is about as thrilling and as successful as learning a list of telephone numbers. Association is the fundamental law of memory. Also, since our aim is to train the student to read, we must introduce him very early to a text that expresses thought and not to a haphazard collection of sentences that jump from the cow to the moon and create in the mind of the student the distinct impression that the new language is not capable of conveying thought but only serves to illustrate grammatical relationship.

Let us see how that carefully organized material may be introduced to the class in a manner that will arouse and sustain their interest. We find here some definite principles of pedagogy and psychology that apply closely to the learning of linguistic elements. Every experiment conducted to determine the amount of grammatical material to introduce at one time demonstrates conclusively that considerable confusion is avoided and time is ultimately saved when we present those elements one at a time, when we split them into small units, and when we even separate the exceptions from the rule. This practice which we call "single emphasis" focuses the mind of the student on one difficulty instead of exposing it to several, causing thereby a blurring of the picture. In French, for example, it is found more efficient not to combine in one lesson even related elements like the contraction of the "*de*" and the definite articles in the partitives and the exceptions to the rule of the partitives. In German only one gender is introduced at first and, of course, only in the nominative case. In Latin one declension and one case of that declension constitute a unit of presentation.

Not only should those elements be introduced one at a time, split to the smallest possible unit (the younger the student, the smaller the unit), but we should spend enough time on that element to give the student time for assimilating, for mastering that element. We find another fundamental principle operating here. This principle is that of "incubation."

A student not only should have an understanding of a rule, but he should have "assimilated" it through a sufficient series of drills, through repeated use until he has acquired a ready command of that rule. Difficulties still unconquered certainly should not meet new difficulties

on the way. To borrow an example from the field of physiology, we should not present the student with another meal because he has finished eating. Ample time should be allowed for digestion. As a rule, the courses of study in languages have been unduly rich, as you know. We have conducted a mad "steeple-chase" through the textbooks, thereby creating an almost hopeless confusion of facts and impressions. In our experiments we calculate that it takes approximately five recitations in the senior high and seven to eight in the junior high school before one unit of grammar, skillfully woven into a connected text containing 30 new words, may be said to be reasonably well mastered to the point that it is safe to proceed to the next unit.

One may object here that this careful procedure runs contrary to a tendency that has been noted in many schools and colleges and which emphasizes quantity rather than quality in the assignment and recitation of classes studying foreign languages. There are some people who believe that extensive reading is more productive of results than the intensive process which is here advocated. It all depends upon the conception that one has of a "reading knowledge." Here, as in all problems, it may help to start with a definition. Reading from the standpoint of the reader is an instantaneous flashing of the meaning of the sentence read without the intermediary of the mother tongue. Any reading that is not reasonably spontaneous is not reading, but deciphering. In the early stages of instruction we are concerned primarily with the acquisition of "skills," the reading "skill" in the sense of the above definition being secured through careful study of limited material.

In my talks with Dr. deSauzé, he has stated that after examining many freshmen entering French classes in several universities, he had come to formulate the following proposition: "The knowledge of a foreign language is in inverse ratio to the number of books read in a given time."

We noticed early in our experiments that learning by rote, in the conventional way, elements of grammar such as declensions and conjugations was causing wrong habituation through associations that inhibited spontaneous use of the particular case of a noun or person of the verb needed. Which one of us has not witnessed the embarrassment of the student who in order to find the French—*nous allons*—has to painfully go through *je vais—tu vas—il va*—before arriving at his correct answer.

Now in trying to find the most efficient, the most impressive way of introducing new elements of language, of crossing the bridge from the known to the unknown, we discover the tremendous value of the

principle of "challenge." All you teachers who have witnessed students wasting a great deal of time solving puzzles or cross-words will be painfully aware of the great fascination that such amusements hold for young and old. The psychological explanation for such a stubborn endeavor to find the answer to the puzzles is very evidently to be found in the automatic, instinctive reaction of anyone to a challenge. One's first desire is to take it up. What is your first reaction to: "I'll bet you can't?" you never miss. You answer, "I'll bet you I can." That's what "challenge" does for you. Imagine what it does in the classroom. This psychological reaction explains the superiority of the inductive process as a teaching device. Instead of presenting the student with a rule on a platter, we set up a few carefully chosen illustrations of that rule and let him discover through skillful guidance the relationship of the new elements to others previously mastered and then formulate his observations into a law governing those cases. The inductive process has the following advantages: it causes concentration, it sustains interest, it gives to the neurones the stimulation that comes from the satisfaction of having accomplished by one's own efforts a worthwhile and difficult task, it assists the memory which retains more easily and permanently any element that has been carefully observed and dwelt upon.

The same technique of challenge is used successfully in the teaching of new vocabulary elements incidental to reading. There are three ways of dealing with the origin of unknown words: they may either be translated into the mother tongue or be pointed to or explained by paraphrasing. The first method is the easiest way and, of course, it is still in general use in spite of the fact that it is most inefficient. Translation causes no challenge; it gives the fact too freely, and it creates but a fleeting impression on the brain cells. The second method is better, as it brings in visualization. The third one, which consists in explaining new words with the help of elements previously taught, is far superior to all others as it is based on challenge and uses the inductive process. It has the added advantage of creating associations by linking the new word with others related to it and of framing it into the relationship of cause to effect.

I believe there is more real interest for pupil and teacher in paraphrasing than in any other device we use. You know how you dramatize; you draw very inartistic figures at the blackboard. For instance, the ball breaks the window. First you draw a show window; then you make a jagged circle in the middle, and finally you take a Bob Feller attitude, and you throw. Then you say "crac." It sound silly; pupils laugh, but you're teaching, and they are learning. The "paraphrase" device solves

also the most puzzling problem of language learning: repetition by compelling almost automatically every teacher to review previously taught material. It prevents the creation of separate uncommunicating compartments called lessons, each in turn seen, then left behind like stations along the railroad track. Repetition is necessary to produce habituation, the stage of spontaneous recognition or use of the language so essential if students are ever to read or speak fluently.

The technique used in the teaching of foreign languages in Cleveland is known everywhere as the "*Cleveland Plan*" because it was evolved from experiments conducted in the Cleveland Public Schools. Of all the various devices of this technique, the most efficient, the most stimulating, indeed the most essential to success is the oral and aural use of the language. We teach the languages in Cleveland through the multiple approach of the ear, the voice, the hand, and the eye. Take as a simple illustration: The teacher points to the book and says, "*Est ce le livre?*" The pupil hears the question—the ear first. Then the pupil gives the answer: "*Oui, c'est le livre*"—the voice second. Then the pupil writes his answer at the blackboard—the hand—third, and finally the pupil sees the sentence at the board—the eye—last. In this way we achieve simultaneously the four aims of language teaching: reading, speaking, understanding, and writing.

There is no doubt that interest is maintained always at its highest pitch through speaking. It is without question the most natural way of satisfying the innate desire of the student of a language to use that language. With younger students it caters to their "love of doing," to that inward longing of the young "to show off a little" their desire to manipulate and put to use every material, every new acquisition. Every human being is endowed with the inherited ability to learn a language by ear because countless generations have dealt with language in terms of sounds and only comparatively recently has language become a matter of letters. All of us have an inherited aptitude for receiving linguistic facts more vividly, more satisfyingly through the ear; the eye has become merely an auxiliary organ, one that should be used only as a second and never as a first organ of reception. One of our experiments shows that it takes an average child with his auditory and visual senses equally developed one hundred "seeings" of an abstract word before he has an automatic recognition of its written form, while twenty "hearings" plus five "seeings" are sufficient to imprint the same word in a deep groove upon the memory cells and to make it available for purposes both of reading and conversing. The most efficient chain of presentation is the ear, the voice, the hand, and the eye. As I have said, the teacher

asks the question in the foreign language, the pupil hears and answers, writes the answer on the board, and sees his correctly written sentence. While some of these sequences may be changed, the ear should always receive the word as a sound before the eye sees it.

Of all the language skills, speaking a foreign language is the skill most stimulating. The ability to speak gives the greatest thrill to the pupil, and I may add from my experience with college classes, to the adult as well. When either the young pupil or the adult succeeds in participating in a conversation with a native or in understanding a lecture, a radio broadcast, a film in a foreign language—psychology says his neurones have been stimulated, but in everyday conversation we say he has experienced a sense of power, a joy of achievement, a stimulation that neither reading nor writing can produce. It may be because of the fact that for countless centuries language was primarily for purposes of oral communication and that every child learns his mother tongue through the use of ear and voice.

I had an example of this neurone stimulation with one of my pupils in third year when I was teaching in high school. This young lady had done quite a respectable piece of work in French, and I gave her a "B." She came to me and said she thought she should have an "A," but I still thought she should have a "B." So it remained, as you administrators would know. During the summer, this was in June, this young lady got herself a job waiting on table at our Cleveland Airport during the National Air Races. Along came the French fliers. The management called the girls together and asked who could take charge of these men. She said she could. She was assigned to the table and served them apparently with some distinction for a whole week, and then she hurriedly got in touch with me and said "I waited on the French fliers at the air races; they thought my French was excellent, and incidentally they gave me a ten dollar tip." Then she slid into the conversation that she was interested in an "A" the next semester.

We must remember that reading is carried on in solitude while speaking is a social act. Whatever may be the reason, it is evident that all pupils of whatever age are more interested in oral expression than in any other form of language use. It is a demand that they make of our teaching, and in this expectation they are strongly supported by their parents. Any teaching of a modern language in these days that does not result in the ability to speak and understand that language, even within a small vocabulary, is criticized and condemned by students and parents and cannot hope to win their interest and support.

Our experience in Cleveland has proven to our satisfaction and to that

of parents and students that it is perfectly feasible not only to produce in two years the ability to read but also to achieve with a large percentage of the class a reasonable oral facility within a small fundamental vocabulary of approximately 900 words actively known. Now, the form of oral practice we use is not a hit or miss jumble of questions with the only object in mind—the increase of a stock of ready made sentences. It is a purposeful exercise, aiming at the mastery through oral use of fundamental principles of grammar and a connected topic. It may take the form not only of questions, but also of dramatizations by taking advantage of the dramatic instinct which is so strong even in the high school student.

Pupils take special pride in the fact that no English is allowed in class, and in my own classes when I was in the classroom, pupils have voluntarily imposed a fine for any unnecessary English word. The only English permitted is the word or sentence introduced in the foreign language for the express purpose of clarifying a point of grammar or an idiomatic expression and even then it is better that it be written on the board than spoken. Even rules of grammar may be dealt with in the foreign language (with the possible exception of Latin) provided the teacher uses ingenuity and limits herself to simple expressions. We are convinced after years of experimentation that: 1. it is possible to eliminate English entirely as a medium of instruction from the foreign language class; 2. that it saves considerable time to use the foreign language exclusively; 3. that it creates a wholesome atmosphere in the classroom; 4. that it stimulates both teacher and students to make the necessary efforts to express themselves in the foreign language; 5. that experience has shown that it is exceedingly difficult, not to say impossible, to limit oneself to a minimum of English. All administrators agree that the almost irresistible tendency is to increase the amount, five minutes today, ten tomorrow, ending with only ten minutes of the foreign language in a comparatively short time.

What about translation? While a limited amount of English into the foreign language has some value as a means of insuring more precision in the use of grammatical rules, translation into English is a hopelessly dull process that we can well afford to give up.

I mentioned to you a few moments ago that we have found it possible in our Cleveland schools not only to impart to the student in two years the ability to read, but also to impart with a large percentage of the class a reasonable oral facility within the scope of a vocabulary—say of around 900 words. It is somewhat difficult to prove the latter part of this statement, because of the impossibility of testing oral ability in groups

with a standard test. It will, however, be quite obvious to all of you from the demonstration this morning that in language classes in Cleveland even at the fourth semester junior high level there is produced a certain oral habituation.

We now have our own F.M. radio station WBOE sponsored by the Cleveland Board of Education—the pioneer educational station in the United States—and each semester two French, two German, and two Spanish programs prepared in the junior and senior high schools with pupil participation are broadcast to all the high schools for their interest and stimulation. These appearances on a radio program furnish our language classes with a powerful motivation for accurate pronunciation and clear diction. They give the listeners in the classroom that sense of power I spoke of a while ago, a feeling of achievement in having understood a program far removed from the classroom.

The rounded type of preparation of which I have spoken to you stressing equally each skill, enables the high school graduate to meet satisfactorily the various requirements of the colleges. Whatever may be the requirements of a particular college, our graduates must necessarily fulfill them; it is a service which the parents expect of the public high schools. Our records for the last 15 years show that no graduate of a Cleveland high school has failed in college during the first semester in a language that was studied in Cleveland and presented for entrance credit. But far more significant than these measurable achievements have been the imponderables—interest, life, animation. Students have loved the subject; they have worked hard to meet the challenge of that difficult study; they have found in it a series of thrilling adventures; the greatest of them the oral expression which gives them a real sense of power.

The parents have an increased respect for a method of teaching that produces from the very start some ability to use the language orally. Teachers are happier because they can secure more readily the cooperation of the parents; they have faith in their work; they know that they can meet all the various requirements placed upon them by students, parents, administrators, and colleges. They work hard, but they reap their reward from that enthusiasm that the great adventure of learning a new language arouses in the young minds entrusted to them.

In closing gentlemen, I want you to know that we do not believe our *Cleveland Plan* is a cure-all, a miracle-worker, that clears the path of all difficulties. Not at all. We are indeed happy if we have made a little contribution to the teaching of foreign languages in the United States, but we are still experimenting, still striving toward our ideal.

Jesuit Educational Association Annual Meeting—1951

WILLIAM J. MEHOK, S.J.

Delegates numbering 157 from all parts of the United States representing all Provinces and most of the colleges, universities, high schools and scholasticates of the country assembled on the beautiful and spacious campus of John Carroll University, Cleveland, Ohio, Easter Sunday evening March 25, 1951 to begin another annual meeting of the Jesuit Educational Association which was to continue through the following day. This year's annual meeting was signalized by two distinctive events. Through the diligence of the John Carroll publicity staff, this year, more than any other, the work of the delegates was brought to public attention through daily and extensive coverage by the local press. Secondly, it was the occasion of the first All-Jesuit Alumni Banquet.

The major points of interest and discussion in various groups were an emphasis on the Letter of Very Reverend Father General Janssens on the Social Apostolate and the more immediate pressing problem of orienting high school and college future inductees into the Armed Services.

The general meeting of all delegates was called to order by the Chairman, Father John J. O'Brien, Rector of St. Ignatius (Cleveland) High School, who introduced the welcoming speaker. As Father Joseph M. Egan, Provincial of the Chicago Province, had not yet returned from an extensive world visitation of his missions, Father Frederick E. Welfle, host of the meeting and President of John Carroll University, put it words the greeting which all present had already experienced.

As a slight departure from the printed program, Father Paul E. Smith, former Chaplain of Alpha Sigma Nu, and currently on his way to New Delhi, India as Superior of a new mission and Rector of his yet unseen Nirmala College, spoke persuasively and convincingly in behalf of the Jesuit honor society.

As is customary, the Executive Director of the Jesuit Educational Association, Father Edward B. Rooney, delivered his report. In this instance, he departed from his usual procedure of summarizing Jesuit Education trends and achievements generally to concentrate on a few pressing problems occasioned by recent draft and other military legislation. The report took the form of a summary of the American Council on Education Meeting on Acceleration held a few days previously.

Although this report was circulated widely in the *JEA Special Bulletin* No. 134, it might be summarized by saying that the attitude of members of the armed services, faculty members, and students points to lack of enthusiasm on the part of these groups toward acceleration. Viewed administratively, acceleration would be a change costly both financially and academically in its consequent lowering of academic standards. Positing the necessity of acceleration, general opinion ran in favor of a long summer period.

The keynote of the meeting was struck by Father James J. McGinley, teacher of Social Sciences at Fordham University, who outlined the spirit of Father General's Letter, "De Apostolatu Sociali." Four characteristics appeared to stand out: a spirit of challenge, of universality, of hope, and of deep concern. We are exploring uncharted areas, but have the means to see our way through. The letter embraces many phases of the social problem from research to the breadline and is imposed on all. Past achievement inspires hope but future progress can be had only as a result of trained and enlightened apostles. Those who were not present to hear this well written and inspiringly delivered address will be compensated in part by reading it in the June 1951 issue of the *Jesuit Educational Quarterly*.

COLLEGES AND UNIVERSITIES

Father Celestin J. Steiner, President of the University of Detroit presided over the March 26 morning session of college and university delegates and introduced the first speaker, Father Clifford J. LeMay, Student Counselor of John Carroll University, who outlined a spiritual program for Jesuit college students. Father LeMay limited himself to the functioning of the office of student counsellor at his own institution. His is not a one man job; all participate in it. The Sodality holds a chief place in spiritual development of the elite of the student body, and members are carefully selected. Daily Mass is offered, and ready access to the sacraments of Penance and the Eucharist is encouraged for all. Finally, the Student Counsellor is available for interviews with all students every day. In the laborious task of interviewing the students, other faculty members are most generous in their assistance.

The questions brought up after Father LeMay's paper centered largely around the Sodality.

Father William Weller (Oregon): "Are all students given the knowledge they are under obligations to live their religion? How is Sodality presented as not only for the few, but for all; only one true way of life?"

Father James J. McQuade (John Carroll): "Not all students are

interested in their spiritual welfare, none are excluded from Sodality, but requirements must be met. . . . There is no spiritual snobbishness."

Father William Schlaerth (Le Moyne): "Are Communions distributed until twelve noon? Is there criticism of Communion outside Mass?"

Yes, until 12:00. No criticism.

Father Lincoln Walsh (St. Peter's): "Is there danger of no program for the rest of the student body?"

Father Le May: "Confessions are heard daily at different times during the morning. Faculty members help contact all new students."

Father McQuade: "Sodalists are urged to promote religious life of entire school. The entire school is to attend Friday Mass."

Father Paul C. Reinert (St. Louis): "Should there be an attempt to unify standards of admission (to different Sodalities)?"

Father McQuade: "No, Sodality has constitution like Alpha Sigma Nu. You have it or you don't."

Father Reinert: "Should one man be in charge of all Sodalities in a University?"

Father McQuade: "Not necessary if each is canonically established."

Father Steiner (Detroit): "Has any check been made on alumni who have gone through vigorous Sodality training?"

Father Le May: "Alumni have asked for Alumni Sodality."

Father John J. Hooper (Fordham): He observed that three or four fathers were giving Spiritual Exercises at Fordham and suggested a chaplain for lay faculty.

Father Matthew Sullivan (St. Joseph's): "Is there any sanction for obligatory Friday Mass?"

Father Le May: "Paper sanction only . . . always a good crowd. The Chaplain does not touch discipline."

Father McQuade (On National Federation of Catholic College Students) Approves NFCCS; hopes it will take up those not in Sodality even though it complicates life for the Sodality.

Father Edward B. Rooney (Central Office): Father Joseph Schieder, of NCWC Youth Department is much concerned whether there has been an organized effort to play down NFCCS. There has been no such effort. Father Schieder wants Jesuit schools in it and is willing to come and smooth out local difficulties. NFCCS has its place; it gives an opportunity for students to exercise leadership.

Following immediately, Father Paul L. O'Connor related his experience in inaugurating and carrying to successful issue a series of lectures for students, who were likely to be drafted in the near future, not only of Xavier University, but of the metropolitan area. As his paper appeared

in the *Jesuit Educational Quarterly* for June 1951, we need not go into detail of the method followed. Suffice it to say that the series was most successful and continues to be so. Since he prepared this paper, he has mimeographed outlines of the various topics employed and has a limited number of copies available to all that ask him.

Father William Dunne (San Francisco): "Has there been any thought of making lectures on pre-induction obligatory?"

Father O'Connor: "Yes, we considered it but decided against it."

The afternoon session was presided over by Father James T. Hussey (Loyola University, Chicago), Father Mortimer H. Gavin (I.S.S.) spoke at length on the application of the social apostolate to the curriculum and student body of Jesuit colleges and universities. Since his address was published in the June *Jesuit Educational Quarterly*, it would be repetitious to summarize it here beyond saying that he outlines what Father General asks, what is being done, and what further can be done. This latter question is answered by the joint opinion of men whom he interrogated on the subject.

The period devoted to questions was a lengthy one. The gist of the answers to questions asked came to this: Thus far the gap between Catholic research in the social sciences and the college curriculum has not been bridged. There is admittedly a dissipation of effort by unintegrated teaching of social principles in many courses. Father Gavin urged as a remedy to this condition one course wherein it would be guaranteed that students received a systematic training; and on the part of teachers he urged workshops and seminars from which would come a division of labor and something along the line of an integrated curriculum. Finally, Father Gavin urged the prime importance of selectiveness in the choice of teachers even at the expense of postponing certain courses over a period of years.

Father M. G. Barnett, Chairman of the JEA Commission on Liberal Arts Colleges, presented a brief report of the Commission's activities which included meeting on three occasions. A survey on the social apostolate was deferred as was a project to emphasize the formation aspect of our educational philosophy as an antidote to the information emphasis of the Medical College Aptitude Test.

Two thorough studies were made: one of the results of the Medical College Aptitude Test, and one on future trends occasioned by emergency measures.

In summary, Jesuit schools bettered their scores this year in the Medical College Aptitude Test not only in general average but also in particular sections, while as a rule schools across the country did less

well than last year. This study together with a key to his own school was given each dean so that he might evaluate the strong and weak points of his selection and preparation of students for the examination.

From the second survey based on about 50% coverage, it appears that a majority of schools estimate a drop in enrollment of from 20 to 30%. The majority are raising tuition, conducting two consecutive summer sessions, are not lowering admissions standards nor introducing new programs for less able students, have one or more military units or are applying for one. They are increasing the size of classes, decreasing incidental help to faculty, increasing wages to at least some of the faculty and are granting leaves only to some of the released faculty. However, owing to the small number of colleges included in the study, generalizations must not be indulged in too freely.

SECONDARY SCHOOLS

Father Gilbert Stein, Rector of University of Detroit High School, presided over the Monday morning meeting of secondary school delegates. Father Harold McAuliffe of St. Louis University High School prepared an analysis and application of Father General's letter on the social apostolate to Jesuit high school education, but owing to illness was unable to deliver it himself. He entrusted the task to Father Eugene Gallagher, Assistant to the Missouri Province Prefect. It appeared in the June 1951 issue of the *Quarterly*. Father McAuliffe developed his topic by telling what Father General says pertinent to our high schools, explaining what he meant both positively and negatively, and finally, by suggesting methods of application in terms of real life situations. His development was replete with concrete examples and made interesting listening and reading.

Following immediately, Dr. Walter W. Du Breuil, Supervisor of Foreign Languages, Cleveland Public Schools and Principal of Demonstration School, Western Reserve University, presented an inspiring account of the Cleveland plan of teaching modern languages in secondary schools and followed it up by a demonstration class from Alexander Hamilton Junior High School conducted by Miss Silverman.

Dr. DuBreuil made the following claims for the Cleveland Plan in Teaching Modern Languages, originated by Dr. Emile B. deSauzé and developed over a thirty-year period. It makes teacher and pupils enthusiastic about class matter each day; the class is alive and animated throughout the entire period; and, within the scope of vocabulary learned by the pupils, would instil a mastery of language in speech, understanding, reading and writing.

The system is based on sound psychological and pedagogical principles used to inspire interest and activity on the part of the students. New elements are introduced gradually and repetition of former lessons insures absolute mastery. Techniques are devised to call into play, the ear (by having the student hear the teacher say something in the foreign language correctly and clearly), the voice (by having the student reply using the same words or phrases), the hand (by having the student write it) and finally the eye. English is outlawed in the classroom.

As the demonstration class proved, the use of games, dramatization and song can be utilized naturally and spontaneously. All were impressed with the mastery of French which these young students displayed despite the intervention of Easter vacation during which time they were unable to rehearse for the demonstration.

The afternoon session was presided over by Father Francis M. Flynn of Loyola Academy. Father James E. Farrell, also of Loyola Academy, addressed the secondary school delegates on the integration of the Jesuit high school curriculum focusing attention on the objectives of Catholic education. Just as a certain industrial plant aims at producing the best locomotives for the purpose of making money, so Father Farrell proposed that the Jesuit high school should be able to formulate its philosophy as preparing the young man for college with the ultimate purpose of seeing God. Means must be selected for the attainment of this objective. Mastery of expression, the reviving of the classroom teacher in some form, the training of teachers in the apostolate of high school teaching, directing of disciplinary action into effective channels, and training of parents to help their sons get the most from their course are some of the specific means proposed to strengthen the integrated program that we already possess.

Parallel to the discussion in the college section, Father Ralph H. Schenk outlined a program of pre-induction training for high school students. As fully developed in the June issue of the *Quarterly*, Father Schenk organized his proposals to future inductees under the headings of duty to God, self, neighbor and to the state and world community. A selected and annotated bibliography was given which should prove profitable to others engaged in the task of counselling inductees.

Finally, Father Charles T. Taylor, Chairman of the Commission on Secondary Schools, presented the report of that Commission. Jesuit high schools were questioned on their attitude toward acceleration and 34 of 38 schools replied at the time of the report. In answer to the question, "Do you think our high schools must *offer* an acceleration program to those students who would want it?" Fourteen schools answered in the

affirmative and nineteen in the negative. No one was in favor of a compulsory acceleration program. In the event of compulsory acceleration, there was no agreement on the plan to be followed, but there was a marked preference for continuation during the summer. In the light of general opposition to acceleration on both the college and high school levels, the case against acceleration under present circumstances seems to stand.

GRADUATE SCHOOLS

As chairman of the Commission on Graduate Schools, Father Stewart E. Dollard reported on the need of cooperation among Jesuit graduate schools and that long-term planning be instituted toward as much inter- and intra-province cooperation as possible. At the doctoral level it was thought desirable that some institutions became preeminent in specific departments, without, however, neglecting their minor fields. It was suggested that undue expansion of graduate programs be curtailed. Finally, owing to the inflexibility of the graduate program, it was agreed that the best way to approach Father General's letter on the Social Apostolate was to follow the prescription of his letter *De Ministeriis Elegendis*.

Father Edward B. Rooney called to the attention of the delegates an announcement of the Association of American Universities stating its intention to admit new members and recommended to the delegates of larger institutions that they apply for membership.

Father Robert J. Henle (St. Louis), reporting on graduate schools and the present emergency, remarked that the emergency currently seemed less urgent than when the Commission's program was first organized. The delegates agreed that, in general, men subject to the draft do not make up more than half the enrollment in their schools, and concluded that the anticipated drop should not exceed 50%. This was considered the maximum anticipated drop, though all realized that part-time graduate programs would be seriously handicapped by the longer hours and attractive pay of an extended rearmament program.

Father Henry F. Berkenhauer (John Carroll) spoke on the cooperation of graduate schools with various agencies. He outlined John Carroll's patent and consulting policy. Most schools indicated that they had special committees which served as a clearing house for information and to coordinate the work of soliciting research grants and contracts.

The dinner meeting for all delegates was welcomed by Father Frederick Welfle after being presented by Father Rooney who presided. Father William J. Dunne (San Francisco) delivered a very practical treatment

of the school's social responsibility to the lay faculty. Starting even before it hires its lay faculty, the school has an obligation to itself and to its future teacher to investigate him thoroughly. Once hired, he is to be made to feel at home; his salary should be scaled on a living wage rather than the basis of the lowest bidder; his future should be made secure by a sound retirement and pension plan; and, since the lay teacher is here to stay, he is to have reasonable participation in determining institutional policy. Finally, as he has come to us from spiritual motives and with high ideals, a sound spiritual program should be formulated to sustain him.

ALL-JESUIT ALUMNI BANQUET

A milestone was reached by introducing on Tuesday March 27th at the Hotel Carter the first All-Jesuit Alumni Banquet. Attendance easily reached the expected 800 former Jesuit students who represented virtually all of our colleges. Under the skillful guidance of J. Harold Traverse, President, John Carroll Alumni Association, Jesuit and lay alumni were made proud to be a part of the tremendous potential, federated in practice for the first time since the Society's Quadracentennial. Members of the dais were introduced, prominent among whom was his Excellency, Bishop Edward F. Hoban, the representative of Mayor Thomas A. Burke and The Honorable Thomas F. Murphy, then Police Commissioner of the City of New York, special guest and speaker of the evening.

Commissioner Murphy's address was two-fold in development: admiration and praise of the 400 year old system under which he had been trained despite the allurements of materialistic educational fads, and an amateur's suggestion that the history course (as he knew it) be extended and vivified. Merited or not, the second half of the address proves to be less a rebuke when it was brought out that in him were sown the desire and interest to fill out the deficiency by his own reading and study—certainly a greater and more lasting achievement than absorbing a limited area of factual historical knowledge. Plans are being drawn up that the solidarity manifested at this assembly be repeated and increased at future meetings.

News From The Field

CENTRAL OFFICE

RELIGION INSTITUTE: 82 Jesuit college delegates representing all provinces of the United States, including guests from Canada and other Provinces, gathered at Holy Cross College, August 2-14, 1951 to discuss problems connected with the teaching of college religion at the College Religion Institute, Jesuit Educational Association. Under the guiding hand of Father Joseph D. FitzGerald, Province Prefect of Studies for New England Colleges, a summary of pre-institute questionnaires was presented to all delegates, the program was arranged and expedited and follow-up details are now in progress. It is our hope to publish a fuller account of the Institute and select the more noteworthy of the papers for printing in the *Quarterly*.

CORRECTION: Through an oversight on the part of the proof reader, an error appeared in Father Ralph H. Schenk's article and reprint from the June 1951 *Jesuit Educational Quarterly*, "Pre-Induction Orientation for Jesuit High School Students" p. 33. The second sentence of the article reads correctly: "Father Stanford's paper should convince anyone of the need of a pre-induction course." Kindly cross out the misplaced interpolation.

COLLEGES AND UNIVERSITIES

RETREAT for lay teaching and administrative staff of Georgetown University has been inaugurated and promises to be an annual event.

"CITY OF FREEDOM", musical show, written and produced by Father Daniel A. Lord commemorating Detroit's 250th anniversary, met such universal acclaim when staged at the University of Detroit Stadium that it was recognized as the official show of the celebration. About 1200 persons shared in the final staging.

"VOICE OF AMERICA" requested transcriptions of Chicago's Loyola University series of thirteen broadcasts in "Case for America" for future rebroadcast.

A teacher in the Loyola University (New Orleans) School of Music is compiling a collection of bayou ballads for rebroadcast on the "Voice of America."

MICROFILM PROJECT undertaken by St. Louis University to copy

manuscripts in the Vatican Library has found a sponsor in the National Council of the Knights of Columbus who donated \$140,000 to defray the expenses.

NATIONAL CHAMP in the College section of the National Hearst Oratorical Contest was Hugh McGouch of Seattle University.

SAILING to France for their Junior year at Institut Catholique and the Sorbonne, nine Forham University sophomores, members of the new honors program, began a new venture in international student activity.

COLOR-SOUND FILM is being prepared for Spring Hill College. It will cover all aspects of college life and will be distributed to all Catholic schools in the South.

TELEVISION: In an article by Dr. Franklin Dunham of the U. S. Office of Education in the April issue of *Higher Education*, he singled out Creighton University for having "some of the best programs of the nation".

SALARY ADJUSTMENT increase of 5% for all full-time lay teaching faculty was made retroactive to September at John Carroll University.

CLASSICS: Winners of four of the first six prizes in the Eta Sigma Phi, National Greek Sight Translation contest were students of Boston College. Another student won the fraternity's only prize in the Satterfield Latin Vision Contest.

SPEAKER'S BUREAU: A new twenty-eight page brochure recently issued by Loyola University (Chicago) entitled "The Loyola University Faculty Lecture Bureau", lists seventy-five members of the University's personnel who each are available for speaking engagements for business, civic, religious, or social organizations on from three to ten topics, relative to their respective fields of specialization.

ACCELERATION: Beginning in September (1951), a modified quarter system of instruction will be installed in the academic programs of the Schools of Medicine and Dentistry at Marquette University.

Three trimesters of 12 weeks each will supplant the normal two semesters of 16 weeks each. With the exception of Marquette's College of Engineering which follows a year-round quarter program, the University's other schools and colleges will remain on the regular two semester program.

VOCATION PROJECT: Father Lee Teufel, Student Counselor of Gonzaga University, has struck upon a novel idea to acquaint students with priestly and religious vocations. On his request, members of religious groups of men and women, the Bishop and priests of the diocese sent him "open letters" to Gonzaga men and women which were published and distributed among the students. Although it is difficult to assign any

success to the project, it did elicit such interest that it is estimated that about 80% of the students read the letters.

PRESIDENT-ELECT of the American College Public Relations Association for term beginning 1952 is Mr. Edward Vonder Haar of Xavier University.

INTERRACIAL: The first two Negroes to receive Doctor of Philosophy degrees from Saint Louis University graduated at its 133rd Commencement in Kiel Auditorium June 5.

SCHOLARSHIPS amounting to \$20,000 were announced for the coming year by Saint Louis University.

ACADEMIC SPECIMEN, staged by the Classical Academy of Boston College, featured a defense of the great Athenian statesman, Demosthenes, before a panel of interrogators from Fordham, Brown and Harvard Universities.

COMPULSORY COMMUNISM COURSE will be included in the Senior Fall Curriculum of the University of San Francisco. Entitled "Soviet Communism in America", it will cover the philosophy, dynamics and tactics of world Communism.

RADIO: Saint Louis University station WEW, second radio station to begin operation in the United States and first in the world to be operated by a university, celebrated its 30th anniversary with a special 30-year musical review.

CREDIT UNION: Fordham University's credit union declared a dividend of 1.8 per cent on its first year's operation.

JESUIT LAW SCHOOLS: An article, "The Jesuit Lawyer", by Matthew Creighton, S.J., appearing in the April 1951 issue of the *Jesuit Bulletin* (Chicago), points out that Jesuit law schools, thirteen in number, educate ten per cent of the nation's law students. Staffed by more than two hundred professional lawyers, they cover the country from Boston to San Francisco. Over five thousand five hundred students are receiving their legal education from these schools at present.

CONGRESSMEN: Georgetown University School of Law counted twenty-two of its former graduates among the members of the recent session of Congress.

BOARD OF REGENTS: Seattle University, for the first time in its fifty-nine years of history, has established a Board of Regents. The purpose of this Board is to advise the President on matters of development and expansion.

RETREAT: Seniors of the Saint Louis University School of Medicine made a closed retreat at Florissant.

BUSINESS SCHOOL of the University of Detroit has been granted

to full membership in American Association of Collegiate Schools of Business.

MILITARY UNITS: Air ROTC at Holy Cross—July, 1951

Air ROTC at St. Joseph's College—Sept., 1951

STATE SCHOLARSHIP WINNERS in the Syracuse area received a letter of congratulation from Le Moyne's President along with literature on the College.

NATIONAL HONORS were merited in the National Boards for the third consecutive year by Georgetown Medical students by receiving two of the five highest grades.

GOLD STAR Korean list at the University of San Francisco reached six dead and two missing.

SILVER JUBILEE: A banquet was held in honor of 46 teachers who had completed 25 years or more of teaching at St. Louis University.

NATIONAL PUBLICITY was given Creighton University during the Summer month by the Union Pacific Railroad which is using a colored poster of the administration building together with a short resume of the University's history in its advertising campaign.

SPRING CARNIVAL, the third conducted by the University of Detroit students, netted an all time high of \$50,000 from the proceeds of its fifty-five concessions.

BROADWAY BOUND musical play of the Loyola University (Chicago) Curtain Guild is the successful production, "The Golden Touch."

TOP HONOR MAN for four years at the Naval Academy in Annapolis this May was a Holy Cross Alumnus '49.

NEW UNION BUILDING was begun at Marquette University shortly upon the completion of their new school of Business Administration.

BUILDING: Regis College has begun a new classroom building.

NEW GYM: Loyola University (New Orleans) received a check for \$200,000 for a field house at the meeting sponsored by the committee raising the fund. It is planned to raise another \$350,000 from the sale of 3,500 five-year basketball tickets at \$100 each. The field house will have seating accommodations for 8,000.

FUND DRIVE: Xavier University began its Fund and Development Campaign at a Kick-Off Dinner for 500 parish chairmen.

GRANT: Creighton University School of Medicine received another \$25,000 grant from the U. S. Public Health Service for improvement of Cancer teaching.

CENTENARY COMMENCEMENT at Fordham was cheered when His Eminence Francis Cardinal Spellman on the occasion of his own

fortieth anniversary of graduation presented the University with a \$10,000 gift.

FULFULMENT FUND at Loyola University, Chicago, exceeded the four million dollar mark. There are 72 Loyola Alumni Clubs throughout the country. The Los Angeles group alone contributed \$100,000.

TWO GRANTS totalling \$10,200 for research in cancer have been awarded to the department of pathology of the Saint Louis University School of Dentistry by the U. S. Public Health Service.

DONATION: Marquette University has received a \$10,000 donation for Medical School to be used for instruction in pediatrics.

CHEMICAL DISCOVERY: An inexpensive and simple method of synthetically producing a rare compound was discovered by Dr. Arthur Furst of the University of San Francisco's Chemistry Department. This compound, Xanthurenic Acid, is used in the study of vitamin B-6 deficiency diseases. The cost of the compound now is \$450 a pound, whereas formerly it cost \$300,000 to produce. Dr. Furst's method is so simple that it can be performed by any college student having a basic knowledge of chemistry. An explanation of the process was to be published in the April 1951 issue of the *Journal of Organic Chemistry*.

EXPANSION: Marquette University's multi-million dollar expansion program will swing into full gear this Spring and Summer when four of its proposed buildings are expected to go under construction. The buildings are: a million dollar student union center; a six hundred thousand dollar medical wing, and a five hundred thousand dollar dental wing, and a central library which will accommodate half a million volumes. Now being completed are a five-story Business Administration Classroom Building with a six-story faculty tower, and a million dollar Women's Dormitory.

MARRIAGE STABILITY among college alumni is higher than that of the average Catholic population. Surveying the marital stability in five mid-western Catholic colleges, Monsignor Bukowski reports in the March 1951 *American Catholic Sociological Review* that: The Catholic college alumnus divorced or separated at the rate of 1.54 per cent as against 10 per cent for the general Catholic population; or, if we do not consider mixed-marriages, 1.54 per cent as against 6 per cent. In the former case he is about six times and in the latter about four times lower in marital instability than the average Catholic.

DISTINGUISHED ALUMNUS: John F. Floberg, a graduate of Loyola University, Chicago, Assistant Secretary of the Navy for Air, was named one of the ten outstanding young men of 1950. The selection was made by the United States Junior Chamber of Commerce.

CANCER RESEARCH: A \$600,000 Cancer Research wing at the Saint Louis University School of Medicine was begun.

RARE BOOKS: One thousand books, many of them rare first editions were presented to Loyola University, Chicago, by Col. Leon Mandel, President of Mandel Brothers, Inc. The gift includes one of the finest collections of Herrick in the city.

TEACHING FELLOWSHIPS for Jesuits will continue at Saint Louis University. The program is primarily designed as a one-year preparation for the teaching of college philosophy and includes a specific professional preparation as well as a general broad philosophical background. It is open to six Jesuit priests.

WHO'S WHO: Forty-five Alumni of the College of the Holy Cross are listed in the first edition of the *Catholic Who's Who* published in 1911, according to an article written by Rev. William Lucey, S.J., in the *Holy Cross Alumnus*.

NATIONAL AWARD: A national award came to Xavier University when Freedom Foundation, Inc., presented a medal and \$500 for a second prize in 1950 work done for freedom. The deed meriting this award was Operation Youth conducted at Xavier in June 1950, actually as a recruiting measure, though incidentally a fine rally for young men.

MAPS: The most recent collection acquired by the Georgetown University Library is the Army Map Depository Collection, one-half million detailed maps of most sectors of the world. The steel cabinets for them have just been received, and cataloguing will start this Summer.

RESEARCH: A trust fund valued at \$33,000, to be known as the Ellen McBride Cancer Research Endowment has been given to Saint Louis University.

ELECTRON-MICROSCOPE: The University of San Francisco has recently added to its College of Science an RCA Electron-Microscope that is capable of magnifying fifty thousand times.

INTERCOLLEGIATE: English contest conducted by the Chicago and Missouri Province Jesuit colleges was won by Loyola University, Chicago, with Creighton, Detroit, Rockhurst, St. Louis, Regis, and Marquette following in that order.

FOOTBALL: Georgetown is among the Jesuit colleges to have dropped recently collegiate football.

DOGMA: Of the fourteen members of the study committee charged with preparation of the dogmatic definition of Our Lady's Assumption, six were Jesuit Fathers.

SCHOLARSHIPS: The official report from the Institute of International Education indicates that six Baghdad College graduates have received scholarships in American colleges.

HIGH SCHOOLS

CONSECRATION to the Sacred Heart was a big event at St. Xavier High School, Cincinnati. Preceded by a week's announcement on the public address system, a capacity crowd of students was present for the evening Holy Hour and Consecration. To insure continued devotion and constant renewal each class procured a large picture of the Sacred Heart for its home room.

NATIONAL CHAMP in the National Hearst Oratorical Contest was Loyola High School's (Los Angeles) senior Dick Jansen. John Trahey of St. Ignatius (Chicago) was runner-up.

CENTENNIAL: In recognition of service rendered, Mayor Samuel of Philadelphia issued a public proclamation designating April 27th as St. Joseph's Prep Day throughout the city.

LEARNING BY DOING: To teach radio broadcasting at Bellarmine College Preparatory School (San Jose), for fifteen minutes each noon different students announce news broadcasts, give short speeches and music programs over a public address system in the courtyard.

MOCK U.N. was sponsored by Marquette University High School. Thirty-seven high schools from Wisconsin and Illinois participated in it.

TUITION at Cheverus High School is to be supplied by the parish of worthy students if the student is unable to afford the ten monthly payments of \$15.00.

SPADE used in ground breaking for the Marquette University High School building twenty-six years ago was polished off by the first spadeful of earth turned for its new faculty residence.

CONSTRUCTION will begin immediately on a \$1,300,000 four-story brick addition to Jesuit High school, New Orleans. The new wing, providing a large students' chapel and four smaller chapels, an auditorium with a stage and projection booth, a library and cafeteria and kitchen, will extend for 293 feet.

BUILDING: Boston College High School new chapel was completed shortly after Christmas.

BUILDING: Gonzaga High School, Spokane, Washington, recently brought its building fund to \$285,000, after receiving a single gift of \$50,000.

JIM THORPE, All American, attended Marquette University High School's spring training and gave a short talk and demonstration of his famous kicking techniques.

BRASS: First Champion alumnus to gain the gold star is Brig. Gen. John Henebry, '36, U.S.A.F.

NROTC: Eighty-six Regis (New York) seniors took the NROTC mental test. Fifty-one passed, with the right to take the physical examination.

NEW LIBRARY from the old Gym is the University of Detroit High School's latest building project.

GRAND PRIZE in a giant raffle for St. Ignatius High School (Cleveland) was a \$22,000 home.

PUBLICITY: The Cincinnati *Post* carried a full page on the curricular and extra-curricular activities at St. Xavier High School.

SELECTIVITY: To fill most advantageously the limited number of places in Bellarmine Prep (San Jose), the Principal consulted teachers of the first three years to decide on which students were to be invited back.

VICTORS in the Eastern States Catholic Invitation Tournament, St. Peter's Prep defeated Camden Catholic in basketball 68-57.

VOLUNTARY Day of Recollection for Sodalists given on a holiday was attended by 80% of St. Joseph's Prep Sodalists.

VOCATIONS: Loyola High School (Baltimore) had 8 candidates for the priesthood, five for the Society and three for the Archdiocese.

MAGAZINE DRIVE at Bellarmine College Preparatory School (San Jose) grossed \$10,000, of which the \$3,700 profit will purchase a new bus.

MISSION DRIVE at Jesuit High (Dallas) hit an all time peak of \$1,135.85 or an average of \$4.54 per student. One class averaged \$11.80 per student.

PRE-INDUCTION lectures are being given students of Fairfield University and another series for the Preparatory School.

MISCELLANEOUS

DELAYED VOCATIONS: This years 91 graduates from the School of St. Philip Neri brings the five year total to 399, 305 of whom were veterans. Of the 91, 49 are candidates for 23 dioceses, and of the remaining 42, 14 joined the Jesuits; 6, the Glenmary Missionaries; 4, the Paulists; and two each went to the Oblates, Trappists, Montford Fathers; and one each to the Capucins, Carthusians and Carmelites. Their average age was 25 years.

"BETTER A DAY" a biography of fifteen outstanding Jesuit coadjutor brothers, was written by Alma Theologians and has been published by Macmillan. A companion volume on Jesuit priests is in process of publication.

NATIONAL CHAMPS: Eight of the ten finalists in the National Hearst Oratorical contest were Jesuit trained. The two national winners

and five others were registered in Jesuit schools and one college student had made his high school at a Jesuit institution.

HONORARY DEGREES: The following listing of honorary degrees suggested by the Regents of the State of New York might prove useful: *Doctors Degrees*; Doctor of Civil Law—D.C.L; Doctor of Commercial Science—D.C.S; Doctor of Divinity—DD; Doctor of Engineering—D. ENG.; Doctor of Fine Arts—D.F.A; Doctor of Hebrew Letters—D.H. LITT; Doctor of Humane Letters—L.H.D; Doctor of Jewish Theology—D.J.T; Doctor of Laws—LL.D; Doctor of Letters—LITT.D; Doctor of Music—MUS.D; Doctor of Pedagogy—PD.D; Doctor of Science—SC.D; Doctor of Sacred Theology—S.T.D; *Masters Degrees*: Master of Humane Letters—L.H.M.; Master of Letters—LITT.M; Master of Pedagogy—PD.M.

PRE-INDUCTION ORIENTATION: Twenty-five seminarian veterans at Woodstock College have drawn up an outline on pre-induction orientation for high school and college students. It includes a list to topics considered essential for such a program, a summary of problems faced by service men as compiled from a poll of the contributors, and a short working bibliography of helpful references. Information can be obtained from Mr. James M. Demske, S.J., St. Peter's College High School, 144 Grand Street, Jersey City 2, New York.

VOCATIONS: From a survey prepared by the Oblates, we learn that over 1,500 ex-service men are now studying for the priesthood. All ranks from private to Lieutenant Colonel are represented and they were awarded three Croix de Guerre, more than 25 Purple Hearts, and over 200 Battle Stars.

INDIA: Nirmala College is the tenth Jesuit university college in India. The other well-known nine are: St. Xavier's, Bombay; St. Xavier's, Calcutta; Loyola, Madras; St. Joseph's, Trichinopoly; St. Aloysius, Mangalore; St. Xavier's, Ranchi; St. Joseph's, Darjeeling; St. Xavier's, Palamcottah; and St. Joseph's, Bangalore.

The students of Nirmala, for the most part, will be non-Christians, and they are the poorest of the poor. Tuition is approximately \$3.00 per month—no small item in their lives. Courses are offered at Nirmala leading to a Bachelor and Master of Arts, and to a Bachelor of Science. Then there is a premedical course and a university preparatory course. Jesuit faculty members, who are qualified, may also teach University honors courses when opportunities offer. The government will generously bear half the operating and construction costs at Nirmala.

VENEGAS MANUSCRIPT: Father Peter Dunne, together with Dr. Herbert E. Bolton, is engaged in editing the old precious manuscript of

Father Miguel Venegas, Mexican Jesuit, who was the classical historian of the Jesuit missions of Lower California. Comprising 671 closely written folio pages, the work was completed in 1739.

OIL has been struck on the property of St. Stephen's Mission, Wyoming.

R.I.P.: Old St. Mary's College alumni and former theologians from many provinces were saddened to hear of the death of Tom Goodall who for fifty uninterrupted years was cook at the College.

CHINA: With the loss of the Aurora University in Shanghai, all three Catholic Universities are now removed for ecclesiastical jurisdiction. The other two were the Hautes Etudes in Tientsin, and Fu Jen (SVD) in Peking. Most of the Catholic middle schools have also been lost, including the California Mission schools at Nanking and Yangchow.

"CATHOLICS IN SECULAR COLLEGES" by Avery Dulles, S.J., has been mailed out in mimeographed form by New Orleans Province Institute of Social Order 6363 St. Charles Avenue, New Orleans 18, Louisiana, and appeared in the September 1951 *Catholic Mind*. It might be a useful piece of literature to hand parents and students wavering about the value of a Catholic education.

GODAVARI SCHOOL, Katmandu, Nepal, begun this year by the Chicago Province, has enrolled 65 students, all boarders. Situated eight miles outside the city of Katmandu, the school is reached by dirt road. Although it is incorporated as a Senior Cambridge school (equivalent of an American high school or higher), present enrollment includes students equivalent to American third, fourth and fifth grades.

BELIZE: Work progresses on the new St. John's College in Belize. Five of the eight sections of the classroom building are in various stages of completion. It was a race against the rainy season to finish the footings (which will give 12 rooms for a start). With footings and foundations completed, it will be possible to build the walls in-between the rains.

W. J. M.

Books Received

- Bannon, John Francis, S.J., *Colonial North America*. St. Louis: St. Louis University Press, 1946, 162 pp. No Price.
- Bourke, Vernon J., Ph.D., *St. Thomas and the Greek Moralists*. Milwaukee: Marquette University Press, 1947, 63 pp. \$1.50.
- Connolly, Rev. Terence L., S.J., *Literary Criticism by Francis Thompson*. New York: E. P. Dutton and Company, Inc., 1948, xiv + 617 pp. \$12.50.
- Cotter, A. C., S.J., *Natural Species*. Weston, Mass.: The Weston College Press, 1947, iv + 274 pp. \$3.00.
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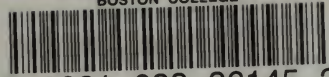
JESUIT TEACHER TRAINING

Many of the provinces report one crying need: namely, the more immediate preparation of Ours either as teachers or prefects in the work of training boys and young men in our colleges. The most important element by far in this preparation is the spiritual formation effected by the *Spiritual Exercises* of our holy Father Saint Ignatius along with the traditional asceticism of our way of life. Of corresponding importance are those general courses which our Scholastics complete in the juniorate and in philosophy. Today, however, these no longer are adequate. They must be supplemented by courses of a distinctly pedagogical aim. We cannot rely on common sense alone nor on the natural gift for teaching that some possess. For in addition to the fact that God has not endowed all men with equal talents, it is not fitting that Ours learn the very elements of their teaching and practice at the expense of our pupils. It is up to the provincials to anticipate the needs of their own regions and to propose the improvements that they think ought to be adopted. The Society has a right to expect that her members be equal to—or even better than—any competent teacher, whether it be in the theory or the practice of teaching. We should have good reason to blush if, after educating youth for centuries, we could not today admit inspectors into our schools without trembling for our reputation.

Address of Very Reverend Father General John Baptist Janssens to the Congregation of Procurators, September 30, 1950, *Woodstock Letters*, July 1951 pp. 213.



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